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F. TARVER'S

ST. MATTHEW'S
GOSPEL.

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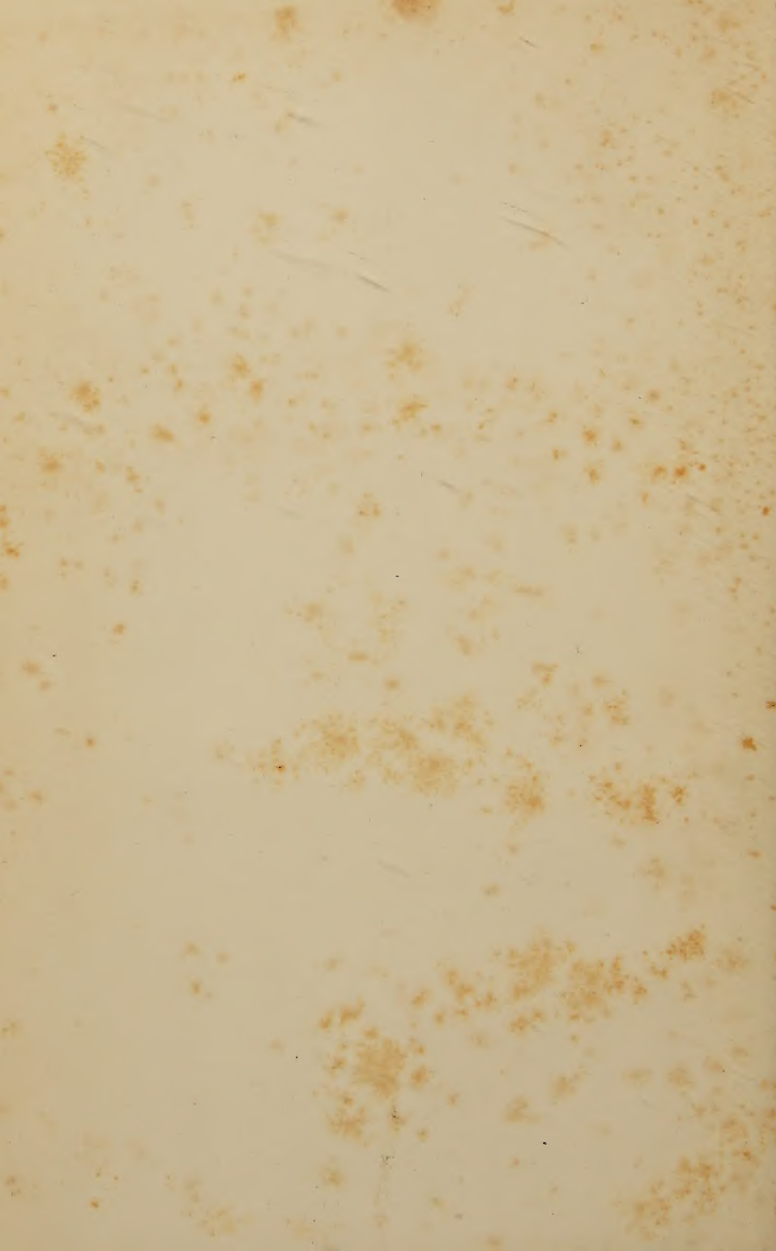
**PROPERTY OF
THE CHURCH ON THE WAY**

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Adams, H.C.

The Greek text of the gospels, with
prolegomena notes and references, for
the use of schools and colleges: pt



THE
GREEK TEXT OF THE GOSPELS,
WITH
PROLEGOMENA
NOTES AND REFERENCES,
FOR THE USE OF SCHOOLS AND COLLEGES.

BY THE
REV. H. C. ADAMS, M.A.,
LATE FELLOW OF MAGDALEN COLLEGE, OXFORD;
AUTHOR OF ADAMS'S GREEK DELECTUS, ADAMS'S GREEK EXERCISES, ETC.

PART. I.—ST. MATTHEW.

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PROLEGOMENA

TO

ST. MATTHEW'S GOSPEL.

I. PERSONAL NOTICE OF ST. MATTHEW.

LITTLE is known of St. Matthew beyond what he records of himself in the ninth chapter of his Gospel. He was of pure Jewish descent, as both his names testify: and in all likelihood a Galilæan, for such all our Lord's Apostles appear to have been.¹ His birth-place is uncertain. One writer² of his life indeed declares him to have been born at Nazareth, but the assertion has always been regarded as doubtful.

His father's name was Alphæus, a different person doubtless from the Alphæus or Cleophas, who married Mary the sister of the Virgin: for had St. Matthew been his son, he would have been one of those who are called in Scripture "the Lord's brethren"³, whereas it is plain from the account given of his call, that no such relationship to our Lord could have existed. He was by trade a publican, and his especial duty was to collect imposts from vessels shipping and landing goods at Caper-

¹) Acts i. 11; ii. 7. Judas Iscariot may be an exception. See x. 4.

²) The Arabic biographer (cited by Cave).

³) See Append. XV.

naum. Accordingly his toll-house appears to have been situated on the shores of the Lake of Gennesaret. It is well known that this occupation was considered so odious by his countrymen, as to denationalize any Jew who followed it. It is a proof therefore of St. Matthew's humility, that he does not endeavour to drop the fact of his former calling; but, while St. Mark and St. Luke simply term him Matthew in their lists of the Twelve, he adds "the Publican" to his own name. It is also worthy of remark, that whereas the other two Evangelists mention him before his yoke-fellow in the ministry, St. Thomas, he places himself after him.

In the history given by St. Mark and St. Luke of his call, he is spoken of as Levi; and doubts have been entertained whether the Matthew of the one Evangelist, and the Levi of the other two, are identical. There are some grounds for believing that there was a Levi, a distinct person from St. Matthew, among the more distinguished disciples of our Lord. So Heracleon the Valentinian (quoted by Clement of Alexandria) when speaking of the martyrdom of the Apostles¹, says that neither Matthew, Philip, Thomas, nor Levi underwent it. And however objectionable Heracleon's doctrine may be, it does not follow that his evidence is not good as regards a simple matter of fact, such as the existence of an Apostle called Levi, not identical with St. Matthew. Burton quotes a passage from Eusebius also², in

¹) οὐ γὰρ πάντες οἱ σωζόμενοι ὁμολόγησαν τὴν διὰ φωνῆς ὁμολογίαν καὶ ἐξηλθόν· ἐξ ὧν Ματθαῖος, Φίλιππος, Θῶμας, Λεὺῖς καὶ ἄλλοι πολλοί. Clem. Alex. Strom. iv. p. 501.

²) διὸ μετὰ βραχεία τοῦτον εὐαγγέλιον εὐρήσεις ἀπὸ τῆς

Γαλιλαίας τὸν Ματθαῖον κεκλημένον, καὶ ἐν ἑτέρῳ δὲ πάλιν τὸν Λεὺῖν. Euseb. Dem. Evang. p. 439, ed. Colon. 1542. But it may be doubted whether Burton has not here mistaken Eusebius's meaning.

which the latter seems to speak of Matthew and Levi as different persons; and there is a remarkable sentence in one of the works of Origen which states that "Matthew the publican was doubtless one of our Lord's Apostles; but that Levi the publican is nowhere reckoned among them except in some copies of St. Mark's Gospel."¹ On the other hand it may be remarked, that St. Mark calls his Levi the son of Alphæus; that St. Matthew is introduced in the Apostolic constitutions as speaking thus, "I Matthew, called also Levi"²: and further, that it is in the highest degree improbable that there should be two publicans, both sons of Alphæus, both residing in Capernaum, both engaged in the same special employment, both called in the same manner, and at the same time, to the Apostolate, and both instantly obeying the summons.

Immediately after his call, St. Matthew made a feast at his house, at which his Divine Master was present. It is thought that he gave this as a farewell entertainment to his friends and kindred, among whom he never resided again. During the remainder of our Lord's ministry he continued to follow Him, and the last specific mention of his name occurs Acts i. 13, where he is enumerated with the other Apostles, as awaiting the coming of the Holy Ghost. After the day of Pentecost, he appears to have preached the Gospel for many years in Judæa and its neighbourhood. On his departure thence, he is said by Socrates to have travelled into Ethiopia³:

¹) ἔστω δὲ καὶ ὁ Λεβήης τελώ-
νης ἀκολουθήσας τῷ Ἰησοῦ·
ἀλλ' οὐτι γὰρ τοῦ ἀριθμοῦ τῶν
ἀποστόλων αὐτοῦ ἦν, εἰ μὴ κατὰ
τινα τῶν ἀντιγράφων τοῦ κατὰ
Μάρκον εὐαγγελίου. Orig. Cont.
Cels. lib. i. 9.

²) "ἐγὼ Ματθαῖος ὁ καὶ Λεβίς,"
(quoted by Whitby).

³) Ἦνίκα οἱ ἀπόστολοι κλήρω-
τήν εἰς τὰ ἔθνη πορεύαντες ποιοῦν-
το, Θῶμας μὲν τὴν τῶν Παρθῶν
ἀποστολὴν ὑπέδεχετο, Ματθαῖ-
ος δὲ Αἰθιοπίαν. Socr. H. E. i. 19.

by Ambrose into Persia¹: by Isidore into Macedonia.² Heracleon, as before quoted, states that he died a natural death; which appears to have been accredited by Tertullian, Clement, and Origen. Dorotheus³ adds that he was buried in Hierapolis of Parthia. Others affirm that he suffered martyrdom in Naddabar⁴ an Ethiopian City. This story seems to have been unknown to earlier writers, and therefore possesses less authority. But the truth is that all the statements rest upon traditions too vague, and too remote from the times of those who committed them to writing, to be relied upon with any degree of certainty.

II. AUTHENTICITY OF ST. MATTHEW'S GOSPEL, AND OF THE GREEK VERSION OF IT.

Before entering on this subject, it should be premised that there are but two points connected with it, which it is of any real importance to establish: viz. first, that the Gospel in question is the genuine production of St. Matthew; and secondly, that the Greek version of it was received as canonical by the Apostolic Church. Other points there doubtless are of much interest, but these alone are of vital consequence. Upon both of them the testimony of antiquity is full and decisive.

As regards the first point, (1) St. Matthew is declared by Papias to be the author of memoirs of our Lord⁵:

¹) Ambr. in Ps. xlv.

²) Isid. de Sanctis. 77.

³) Dorotheus. Syn. de Vit. App. (quoted by Cave).

⁴) Abdias Babyl. states that St. Matthew was stabbed in the back in the temple at Nadabbar, by order of king Hyrtacus; whose incestuous marriage he

had forbidden. But it should be borne in mind that Abdias is a very apocryphal authority. (Abd. vii. 14, quoted by Cave.)

⁵) (After speaking of St. Mark's history of our Lord) *Ματθαῖος μὲν οὖν Ἐβραϊδὶ διαλέκτῳ τὰ λόγια συνετάξατο.* Pap. ap. Rell. Sacr. p. 14.

is twice cited by name in the fragments of Polycarp, as the writer of passages which are still found in the Gospel ascribed to him¹: and nine times by Irenæus in the age following that of the Apostles. (2) The Syriac version, which is the most ancient in existence (the Greek itself of course excepted), and which is thought to have been written about the middle of the second century, concludes the Gospel of St. Matthew with the words "The end of the holy Gospel of the preaching of Matthew". (3) All the catalogues of canonical books drawn up by the most ancient fathers, ascribe the first of the four Gospels to St. Matthew. In fact his authorship has never been called in question by any writer of the smallest reputation.

For the second point, passages found in the Greek version of St. Matthew's Gospel, are quoted no less than thirty times by the Apostical fathers; viz., in the epistle attributed to St. Barnabas five times, by Clement of Rome ten times, by Ignatius eight times, and by Polycarp seven times. It is cited again still more copiously in the age succeeding the Apostolic times, by Justin Martyr, Athenagoras, Clement of Alexandria, and Irenæus, the latter of whom alone adduces more than two hundred and fifty quotations from it.² And lastly the most ancient versions in other languages are found to agree with it with the most minute exactness.³

¹) *Rationabiliter Evangelistæ principiis diversis utuntur . . . Matthæus, ut Hebræis scribens, genealogiæ Christi ordinem texuit, etc. Polyc. ap. Vict. Cap. (See Pat. Ap. Jacobson, p. 515.)* These fragments are regarded as the genuine productions of Polycary by Bull, Cave, and Usher.

²) For these see Jones on the Canon, vol. iii. p. 15, 37.

³) The case of the Ebionites can hardly be quoted as an exception to this. The first two chapters were rejected by them on the ground that they were not found in the Gospel of the Nazarenes; and also on that of certain (supposed) inaccuracies

III. CHRONOLOGY OF ST. MATTHEW, AND HIS OMISSION OF IMPORTANT EVENTS.¹

The early Fathers are universally agreed that St. Matthew's Gospel was the first written, and that the composed it in Hebrew, or rather in the Syro-Chaldee, which was the vernacular language of Palestine in his time. The latter of these facts however has been much controverted by divines from Erasmus downwards: and there are also other subjects connected with this Gospel, such as the chronological arrangement of the narrative, the reason why important events have been omitted in it, the exact date which is to be assigned to its publication, and lastly, the question whether the Greek version is also an original production or a translation from the Hebrew, — which have long divided, and probably always will divide, opinion. It will be proper to say a few words upon each of these points.

If we carefully examine St. Matthew's Gospel, and compare it with those of SS. Mark and Luke, we can scarcely fail to be convinced that there is no systematic observance of chronological order in it. For (1) there is frequently no apparent connection between the various occurrences which follow one another in the narrative; and sometimes the scene of action is suddenly changed without any notice being given.² (2) We constantly

and improbabilities contained in them. It has not been thought necessary to enter on this question here. The genuineness of the two chapters is fully proved by H. Horne, vol. iv. pp. 267—274. (Lond. 1846.)

¹) St. Matthew makes no mention of the miraculous birth of the Baptist, of the boyhood of our Lord, of the appointment

of the Twelve, of the mission of the Seventy, or lastly, of the Ascension.

²) For example, at the close of chap. xiii. our Lord is represented as being at Nazareth; at the beginning of chap. xiv. He is on the shores of the Lake of Gennesaret, for it is said v. 13, that He departed *by ship* into a desert place.

meet with the vague phrases τότε, ἐν ταῖς ἡμέραις ἐκείναις, ἐν ἐκείνῳ τῷ καιρῷ, &c., which render it uncertain whether the fact about to be recorded occurred immediately after, or some time after, or long after, the subject last mentioned. Sometimes they clearly indicate an entire breaking off of the thread of the history (as for instance ch. iii. 1; iii. 13; xii. 1; xiii. 1), and in many more cases it is likely that they do so. Their frequent recurrence accords ill with the notion that St. Matthew intended to observe chronological precision. (3) St. Mark and St. Luke often relate the same events as St. Matthew, but place them in entirely different parts of our Lord's history¹: and in such cases the arrangement of the two former Evangelists is almost uniformly the same. (4) Again the order of events assigned by St. Mark is

¹) Thus the miraculous quelling of the storm is placed by St. Matthew in the eighth chapter of his Gospel, immediately following on the cure of St. Peter's wife's mother. By St. Mark it is recorded as having occurred long afterwards, subsequently to the delivery of the parables by the sea-side. He expressly adds that it took place on the evening after the parables were spoken. (St. Mark iv. 35.) If then St. Matthew's order is correct, the miracle must have been twice performed. But this is in the highest degree improbable; not only from the exact coincidence of the details in the two narratives, but still more from the exclamation of the boatmen in the account given by St. Mark. For however great their awe might be at a second demonstration of such miraculous power, they would scarcely have expressed their wonder on the second occasion, in precisely the same terms which they employed on the first. Again, it is evident (as has been remarked before) that some incidents have been omitted between chaps. xiii. and xiv. If we turn to the parallel passage in St. Mark, we find the deficiency supplied by the insertion of our Lord's third circuit of Galilee, and the mission of the Twelve; by which the thread of the history is preserved clear and connected. On the other hand, St. Matthew inserts both the above mentioned events, in parts of his Gospel where they have no apparent relation either to the matter which precedes or follows them. Many similar instances might be quoted, but it is unnecessary and indeed impossible to do so here.

everywhere clear, coherent, and consecutive: and the singular resemblance which his Gospel bears to that of St. Matthew in style, sentiment, and phraseology, renders his differing from him in the single particular of historical order very remarkable; nor is it easy to account for it in any manner consistent with the supposition, that the sequence of events, in St. Matthew's Gospel is the correct one.

Supposing the above fact to be admitted, the next question which naturally suggests itself is, how are we to account for it? More than one theory has been advanced in explanation. It has been thought that the order in which the discourses, miracles, and other chief incidents of our Lord's life are arranged in St. Matthew's Gospel, is the result of design: and that it was the object of the Evangelist to impress more forcibly on the Jews, that in Jesus Christ the various prophecies which spoke of the promised Messiah were fulfilled; by exhibiting Him to them successively as the descendant of Abraham and David according to the flesh, the prophet and teacher sent from God, and the doer of mighty works, &c. Others have supposed that the dislocation of events from their strict place in the history, proceeds from the circumstance that St. Matthew's Gospel was not one continuous narrative; but a compilation of fragments written by that Apostle at various times for the instruction of his converts during his preaching in Palestine, and collected into a single work when he took his final departure from that country. But these are questions the discussion of which is unsuited both to the nature and limits of a work of this description. Nor indeed is it at all necessary for our present purpose to discuss them. Whether the arrangement of events in the Gospel before us, is or is not the result of design; whether it was written

in detached portions, or as one continuous whole; it is abundantly evident that it was never intended by its author to be a formal biography of our Lord, nor designed to supply the entire requirements of the Church in that particular. It is clearly a collection of memoirs, and it is obvious that in a work of that description neither chronological precision, nor completeness of detail can be reasonably looked for. The writer of memoirs records things in the life of the person whom he commemorates, which he thinks worthy of mention; but does not, like the biographer, feel himself bound to relate every thing of interest, or even every thing of vital consequence. It is likely also that other similar works were in circulation among the early Christians, even at the time when St. Matthew wrote; which would preclude all fear that any important facts in our Saviour's life would be left unrecorded. St. Luke's language in the preface to his Gospel clearly intimates as much; and such is also the natural inference to be drawn from the existence of the many spurious gospels, which were put forward in early times under the names of the Apostles.¹ We can hardly suppose that these were simply forgeries. It is far more likely that they consisted of genuine fragments of the teaching of the several Apostles, committed by them to writing for the use of their converts: which being interpolated with foreign matter, and mixed up with unauthorized traditions, might readily grow into entire works claiming the sanction of their authority. And indeed we find Justin Martyr frequently quoting certain memoirs of the Apostles, which, he says, "are called Gospels".²

¹) For an account of these see Jones on the Canon, vols. ii. iii.

νομένοις ὑπ' αὐτῶν ἀπομνημονεύμασιν, ἃ καλεῖται εὐαγγέλια οὕτως παρέδωκαν. Just. Ap. i. ch. 66.

²) οἱ γὰρ ἀπόστολοι ἐν τοῖς γε-

IV. OF THE DATE OF ST. MATTHEW'S GOSPEL.

A great variety of dates have been assigned to St. Matthew's Gospel, ranging from A. D. 38 to A. D. 65¹: but the greater part are wholly conjectural. In fact, the only two opinions which carry with them any show of authority, are those of Eusebius, who places it A. D. 41², and Irenæus³, who says that it was put forward when SS. Peter and Paul were founding the Church at Rome; that is, circa A. D. 65.⁴ Now in a question of this kind, which concerns a mere matter of fact, the most ancient authority ought to be followed, unless some strong reasons can be alleged for adopting a contrary opinion. But the chief, if not the only reason, why many have preferred the earlier date, is the unlikelihood that the early Christians would not be supplied with the written Word for thirty years. No great weight however can be attached to this argument. It has already been seen that there is reason for believing other narratives of the gospel history to have existed in the Apostolic times; anterior, probably, to any now extant. Indeed if the fact were otherwise, the first Christians — even if we allow the earliest accredited date to St. Matthew's Gospel — must have been instructed solely by oral teaching for nearly ten years. But this is in the highest degree improbable.

¹) See Cave, vol. ii. p. 400.

²) Euseb. Chronicon.

³) *Ματθαῖος ἐν τοῖς Ἑβραίοις, τῇ ἰδίᾳ αὐτῶν διαλέκτῳ, καὶ γραφὴν ἐξήνεγκεν εὐαγγέλιον, τοῦ Πέτρον καὶ τοῦ Παύλου ἐν Ρώμῃ εὐαγγελιζομένων καὶ θεμελιούντων τὴν ἐκκλησίαν.* Iren. adv. Hær. iii. 1.

⁴) It has been objected to the correctness of this date, that

the Roman Church had existed many years previous to A. D. 65. But the word *θεμελιούντων* need not refer to the first preaching of the Gospel there, but to the ordering of the Church in matters of discipline; such as consecrating bishops, establishing canons, etc., which probably would not be done for some few years after the first converts were made.

It is almost as difficult to believe that they were left without any records for ten years, as for thirty. The need of the written word would be felt at the outset of the preaching of the Gospel at least as much as at any subsequent time; as the experience of every missionary will testify: and more especially would it be needed in times when days were made to do the work of years. There seems therefore no ground for rejecting the testimony of Irenæus, the more ancient and venerable witness. His date is the more probable one also for two reasons. (1) Because it is generally agreed that St. Matthew's Gospel was brought out in its present shape when he finally quitted the Holy Land to preach in the far east and south.¹ Now it is unlikely that any of the Apostles would thus take their final departure from Judæa and its vicinity, until immediately before the destruction of Jerusalem. For our Lord's discourse in the tenth chapter of St. Matthew contains (v. 6, and v. 23), a plain intimation to the Apostles that they were to prosecute their ministry chiefly among those of their own nation; until its overthrow and final dispersion rendered this no longer possible.² (2) Two passages in the latter part of

¹) *Ματθαῖος πρότερον Ἑβραίοις κηρύξας, ὥς ἡμελλεν καὶ ἐφ' ἑτέροισιν ἵέναι, πατρίᾳ γλώττῃ γραφῇ παραδοὺς τὸ κατ' αὐτὸν εὐαγγέλιον, τὸ λεῖπον τῇ αὐτοῦ παρουσίᾳ . . . διὰ τῆς γραφῆς ἀνεπλήρωσεν.* Eus. H. E. iii. 24. Possibly the earlier date assigned by Eusebius, may refer to the commencement of the work, and the later to its publication in a completed state.

²) That the precepts and warnings addressed to the Apostles in this chapter, cannot refer only to the special mission on which

they were then sent, is obvious from verses 16—23, for none of the things there prophesied befel them on that occasion. Nor does there appear to be any period to which they can apply, except that between the Day of Pentecost and the siege of Jerusalem. It is true that a tradition is recorded by Clement of Alex. (Strom. vi.) that our Lord gave this command to the Apostles "*After 12 years ἐξέλθετε εἰς τὸν κόσμον*". And Apollonius according to Eusebius, that He ordered them "*μὴ χωρισθῆναι τῆς Ἰε-*

the Gospel (chaps. xxviii. 8, and xxviii. 15) seem clearly to intimate that a considerable interval had elapsed since the occurrence of the events there related, sufficient to allow of traditional belief taking root and springing up. A period of thirty years might justify the expression "until this day", but scarcely one of nine or ten.

V. WHETHER THE GREEK VERSION BE AN ORIGINAL OR A TRANSLATION.

When we come to look into the evidence in favour of the latter supposition, we cannot but feel surprised that it should ever have been questioned. For (1) there is in its favour the testimony not of one or two of the fathers only, but of the whole ancient Church, without one single exception.¹ The mode by which their evidence has been set aside by those who favour a Greek original — that viz., of going through the various passages cited from the fathers in detail, shewing that something may be said to prove that each assertion taken by itself is not conclusive, and therefore inferring that their united witness is not conclusive either², — is as complete a fallacy of composition as can be imagined. There are few facts in history which might not be overthrown if such

ρουσαλήμ" for the space of 12 years. But the latter statement at all events, does not say that they were commanded to quit the *Holy Land*, but only not to reside continuously at Jerusalem. And Clement's assertion seemsto be at variance with Acts xv. 2.; Gal. ii. 9: the former of which passages argues that the Apostles were, as a body, resident in Jerusalem (A. p. 51 or

54) when the council took place; and the latter that they had still at that time no thoughts of leaving it.

¹) As Papias (see note ⁵, p. vi); Irenæus (note ³, p. xii); Eusebius (note ¹, p. xiii); Origen, Epiphanius, Jerome, Chrysostom, and Augustine, give similar testimony.

²) See Whitby's Preface to the Gospel of St. Matthew.

a mode of reasoning were admissible. (2) The arguments on which the opposite opinion is based are singularly weak and illogical. It is contended (*a*) that the Greek version reads more like an original composition than a translation; (*b*) that the ancient versions in other languages are adapted, not to the Hebrew, but to the Greek; (*c*) that Hebrew names and Hebrew sentences have interpretations affixed to them, which would not be the case if the work had been written in that language; (*d*) that quotations are made literally from the Septuagint version even where it differs from the Hebrew.

To this it is answered, (*a*) that it is extremely difficult to distinguish by mere internal evidence between a good idiomatic translation and an original work; especially in the instance of a language which has long ceased to be a living one. The ablest scholars have been betrayed into egregious mistakes through employing this mode of criticism. (*b*) It is certain, as has been already shewn, that the Greek version existed in the Apostolic times, and it is equally certain that the Hebrew became very scarce, if not wholly extinct, shortly after its promulgation. And as no ancient versions we possess are older than the middle of the second century, there is nothing surprising in their being copied from the Greek, which was then the one universally in use, if not the only one in existence. (*c*) It is difficult to see the meaning of this argument. It is not, I presume, supposed that the words "which being interpreted", &c., form part of the original Hebrew, such a supposition being in itself absurd. If it is meant that a translator would have put a Greek equivalent in place of the Hebrew word with its Greek interpretation; it is replied that such a theory is wholly gratuitous; and that it must first be shewn that such Greek equivalents existed, which in many cases, as

for instance in that of Emmanuel, cannot be done¹. Nor does there appear any reason, why a Greek translator should not be as desirous of retaining original Hebrew terms and sayings of our Lord, as an original composer in Greek would be. (d) It should be noted that the whole force of this argument consists in the Septuagint being quoted, where it differs from the Hebrew version. For it will not, I presume, be expected that a translator would not employ the ordinary Greek translation of the Old Testament (as the Septuagint version was) where it did faithfully render the Hebrew. Now if we examine the quotations from the Old Testament in St. Matthew's Gospel, we shall find that it is cited about thirty times: of these, ten agree exactly with the Hebrew, and eleven more so nearly, that they can hardly be called departures from it; in five more they agree neither with the Septuagint nor the Hebrew version; leaving only two or three passages in which the Septuagint reading is decidedly preferred to the Hebrew: Horne indeed only specifies one such passage. On the other hand, there are five distinct cases where the Septuagint is set aside, and a literal reading from the Hebrew substituted. Surely then it cannot be fairly said that the Gospel of St. Matthew prefers the Septuagint version to the original Hebrew, and the argument deduced from the supposed fact, falls to the ground. Indeed this mode of reasoning makes rather for a Hebrew original. For if the preference shewn in one or two cases to the Septuagint renderings, argues St. Matthew's Gospel to have been originally written in Greek; does not the preference shewn to the Hebrew in five in-

¹) It may be remarked that in those instances where a Greek equivalent did exist, it was substituted, as *Χριστός* for Messiah, etc.

stances prove it to have been originally written in Hebrew?¹

VI. WHO WAS THE TRANSLATOR.

Lastly we have the question, Who translated St. Matthew's Hebrew Gospel into Greek? This is confessedly a matter of absolute uncertainty. It has been variously supposed to be St. Matthew himself², St. Mark³, St.

¹) The fact seems to be, that he wrote, in all cases where the the translator of St. Matthew meaning of the original was gave the quotations in the same faithfully preserved. Where it words in which they were cur- was not, he substituted transla- rently cited by those for whom tions of his own.

The subjoined list of citations from the Old Testament is taken from H. Horne's *Introd.* vol. ii. p. 1, ch. 1.

- | | |
|--------------------------------|----------------------------------|
| 1. ch. i. 23 agrees with | Heb. and Sept. nearly. |
| 2.—ii. 6—neither H. nor S.* | 17.—xiii. 35—neither H. nor S. |
| 3.—ii. 15—H. exactly, not S. | 18.—xv. 7—S. but not H. |
| 4.—ii. 18—H. nearly. | 19.—xix. 5—H. and S. nearly |
| 5.—ii. 23—neither H. nor S. | 20.—xix. 18—H. and S. exactly |
| 6.—iii. 3—neither H. nor S.* | 21.—xxi. 4—H. but not S. |
| 7.—iv. 4—H. and S. exactly. | 22.—xxi. 16—S. but not H. |
| 8.—iv. 6—H. and S. nearly. | 23.—xxi. 42—H. and S. exactly. |
| 9.—iv. 7—H. and S. exactly. | 24.—xxii. 32—S. but not H. |
| 10.—iv. 10—neither H. nor S. | 25.—xxii. 37—H. and S. nearly. |
| 11.—iv. 15—neither H. nor S.* | 26.—xxii. 44—H. and S. exactly. |
| 12.—viii. 17—H. but not S.* | 27.—xxvi. 31—H. and S. exactly. |
| 13.—ix. 13—H. and S. exactly. | 28.—xxvii. 9—S. nearly. |
| 14.—xi. 10—neither H. nor S.* | 29.—xxvii. 35—H. and S. exactly. |
| 15.—xii. 17—neither H. nor S.* | 30.—xxvii. 46—H. but not S. |
| 16.—xiii. 14—H. and S. nearly. | |

In the instances marked * the difference between the passages as cited in St. Matthew's Gospel

²) Origen (*De Orat.* 161) says: "*ἡ λέξις ἡ ἐπιούσιον*" . . . *ἔοικε πεπλάσθαι ὑπὸ τῶν εὐαγγελιστῶν. συνηνέχθησαν γοῦν ὁ Ματθαῖος καὶ ὁ Λουκᾶς περὶ αὐτῆς μηδαμῶς διαφερούσης αὐτὴν ἐξηγήχοντες.*" Here it appears to be stated that St. Matthew was one of those that coined the Greek word *ἐπιούσιον*; in which case he must either have written originally in Greek,

and the Hebrew and LXX version, is very considerable; in the others they are mostly verbal.

or himself translated his Hebrew Gospel into that language. But the value of this argument may be gathered from the fact, that in the next sentence a peculiar usage of the word "*περιούσιον*" is similarly attributed to *Moses*: so that it might equally well be argued that, according to Origen, Moses wrote in Greek.

³) Greswell, on the *Gosp.* ii. 152.

John¹, and St. James the less², etc.; but all this is mere conjecture. Antiquity is silent on the subject. Eusebius³ speaks in one passage of *a* translator, whose name he does not mention, and which therefore we may suppose he did not know; and Jerome distinctly states that the fact was unknown to the early Church, "Quis in Græcum transtulerit, non satis certum est."⁴

VII. CHARACTERISTICS OF ST. MATTHEW'S GOSPEL.

St. Matthew's Gospel bears throughout evidence of having been written for Jewish readers. It is full of Hebrew words, phrases, and allusions. Such parts of our Lord's preaching as exposed and refuted the corruptions of the Jewish teachers are carefully preserved. The O. T. is cited on every available opportunity, with the evident intention of proving that in Jesus Christ the prophecies of the Hebrew Scriptures were fulfilled; which with a Jew would be the strongest of all arguments. There are also several important matters mentioned by him only, as: the visit of the Magi; the flight into Egypt; the massacre of the infants; the description of the Day of Judgment; the dream of Pilate's wife; the resurrection of saints after the crucifixion; and the bribing of the Roman guard by the chief priests.

To sum up, although it is impossible to speak with certainty of events so distant, with information in many particulars so scanty, and in matters where there is so much need of a reverent caution: we may yet reasonably

1) Theophyl. Comm. in Matt.

2) Athan. Syn. S. Scr.

3) λέλεκται "ὅψὲ σαββ." παρὰ

τοῦ ἑρμηνεύσαντος τὴν γράφην.

Euseb. ad Mar. Quæst. ii.

4) Hier. Præf. ad Matth.

conclude (1) that St. Matthew is the sole author of the Gospel called by his name; (2) that he wrote it (or at least brought it out in its present completed state) in the Syro-Chaldee language, at Jerusalem, circ. A. D. 65, previously to his departure thence for a more distant sphere of labour; (3) that it was either at that time, or shortly afterwards, translated into Greek by some person accredited by the Apostles, and that this version was by them received, and has ever been preserved in the Christian Church.¹

¹) For the names, dates, etc., legomena to this and the other of the Fathers, and other ancient writers, quoted in the Pro-

ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ

ΑΓΙΟΝ ΕΤΑΓΓΕΛΙΟΝ.

PERIOD I. — EVENTS PREVIOUS TO THE FIRST PASSOVER.

ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ 1
Ἀβραάμ.

Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαὰκ δὲ ἐγέννησε τὸν 2
Ἰακώβ· Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελ-
φοὺς αὐτοῦ· Ἰούδας δὲ ἐγέννησε τὸν Φαρές καὶ τὸν Ζαρά 3
ἐκ τῆς Θαμάρ· Φαρές δὲ ἐγέννησε τὸν Ἑσρώμ· Ἑσρώμ
δὲ ἐγέννησε τὸν Ἀράμ· Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ· 4
Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσών· Ναασσών δὲ ἐγέν-
νησε τὸν Σαλμών· Σαλμών δὲ ἐγέννησε τὸν Βοὺζ ἐκ τῆς 5
Ραχάβ· Βοὺζ δὲ ἐγέννησε τὸν Ὠβήδ ἐκ τῆς Ρούθ· Ὠβήδ

CHAP. I.

DATE, A. M. 4000, B. C. 4.—PLACE, v. 18—25, Nazareth.

Peculiar to St. Matthew..

v. 1. **βίβλος γεν.** (sub. ἥδε ἐστίν), is added to our Lord's name in either "This is the Book (i. e. the Table) of the genealogy of Jesus Christ", or "the Book of the History of Jesus Christ", viz. all He did and suffered in his generation; *γένεσις* as used by the LXX may mean either (Gen. vi. 9; xxxvii. 2). **Βίβλος** simply denotes one entire composition whether long or short. Thus the whole of the Pentateuch is so called (Josh. i. 8); and again the letter of Jeremiah is rendered *βίβλος* (Jerem. xxix. 1). Considering the fragmentary nature of this Gospel, it is probable that the first is the correct meaning. **Χριστοῦ**. The Greek equivalent of the Hebrew Messiah, signifying 'the Anointed'. — **υἱοῦ Δαβὶδ** for **τοῦ υἱοῦ τοῦ Δαβὶδ**. See iv. 3. This title

order to identify Him with the expected Messiah; respecting whom the leading ideas in a Jew's mind were, that He would be of the house of David and of the stock of Abraham (see xii. 23; xxii. 42). On the question of the Genealogy here given, and its difference from that recited by St. Luke see Note ch. iii: 23 of that Evangelist.

v. 2. **Ἰσαάκ**. The omission of the article before the nominative throughout this genealogy is a Hebraism. A Greek would probably have inserted it before both nominative and accusative, but certainly before the former. See a somewhat similar construction, Herod. iv. 90, sub. fin.

v. 5. **Ραχάβ**. Doubtless the Rahab of Joshua (vi. 25), though

- 6 δὲ ἐγέννησε τὸν Ἰεσσαί· Ἰεσσαί δὲ ἐγέννησε τὸν Δαβὶδ τὸν βασιλέα.
- 7 Δαβὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶντα ἐκ τῆς τοῦ Οὐρίου· Σολομῶν δὲ ἐγέννησε τὸν Ῥοβοάμ· Ῥοβοάμ
- 8 δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιά δὲ ἐγέννησε τὸν Ἀσά· Ἀσά δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφάτ δὲ ἐγέννησε τὸν
- 9 Ἰωράμ· Ἰωράμ δὲ ἐγέννησε τὸν Ὀζίαν· Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαζ·
- 10 Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν· Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ· Μανασσῆ δὲ ἐγέννησε τὸν Ἀμών· Ἀμών δὲ
- 11 ἐγέννησε τὸν Ἰωσίαν· Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.
- 12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ· Σαλαθιήλ δὲ ἐγέννησε τὸν Ζοροβάβελ· Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ· Ἀβιούδ δὲ

her marriage with Salmon is not mentioned in the Old Testament. Salmon was at least contemporary with Rahab; for Naasson his father was a prince of Israel during the wandering in the wilderness (Numb. i. 7), and as all that generation died without entering Canaan, it must have been Salmon who crossed the Jordan with Joshua and was present at the capture of Jericho.

v. 6. Οὐρίου. Four women only are mentioned in the genealogy; the incestuous Tamar; the harlot Rahab; Ruth, the daughter of an accursed race; and Bathsheba the adulteress. Their names may have been introduced in order to establish the validity of these marriages, in which the strict law was departed from. But it is more likely that it is intended to shew, first, that the Son of Man

was born „in the likeness of sinful flesh“, and secondly, that there are none who may not, by faith and repentance, inherit the blessings obtained by Him for mankind.

v. 8. Ὀζίαν. Three kings are omitted here, Ahaziah, Joash, and Amaziah. Perhaps they may have been excluded as being descendants of Ahab, whose daughter Jehoram (Ahaziah's father) had married. The curse pronounced upon him (1 Kings xxi. 21) may have been held to rest upon his children to the fourth generation. But this is mere conjecture. Such omissions are frequent in Jewish genealogies. So at v. 11, Jehoiakim the son of Josiah is passed over without mention. Compare also Ezra vii. 3, where five names are omitted in the line of the posterity of Aaron, as is evident from 1 Chron. vi. 7, 9.

ἐγέννησε τὸν Ἑλιακεῖμ· Ἑλιακεῖμ δὲ ἐγέννησε τὸν Ἀζώρ· 14
 Ἀζώρ δὲ ἐγέννησε τὸν Σαδὼκ· Σαδὼκ δὲ ἐγέννησε τὸν
 Ἀχεῖμ· Ἀχεῖμ δὲ ἐγέννησε τὸν Ἑλιοῦδ· Ἑλιοῦδ δὲ 15
 ἐγέννησε τὸν Ἑλεάζαρ· Ἑλεάζαρ δὲ ἐγέννησε τὸν Ματ-
 θάν· Ματθάν δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέν- 16
 νησε τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰη-
 σοῦς ὁ λεγόμενος Χριστός.

Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ, γενεαὶ 17
 δεκατέσσαρες· καὶ ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας Βαβυ-
 λῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βα-
 βυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες.

Τοῦ δε Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. Μνηστευ- 18
 θείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ
 συνελθεῖν αὐτοὺς, εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος
 Ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέ- 19
 λων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι
 αὐτήν. Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδού, ἄγγελος Κυ- 20
 ρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων, “Ἰωσήφ, υἱὸς Δαβὶδ,
 μὴ φοβηθῇς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου· τὸ

v. 18. *μνηστευθείσης*, “be-
 trothed”. The ceremony of be-
 trothal took place a year, or six
 months at least, before the act-
 ual marriage, and sometimes
 much earlier. Infidelity to the
 engagement so made was re-
 garded as adultery, and punished
 with death by stoning (Deut. xxii.
 23).—*γὰρ*. This is the inceptive
 use of *γὰρ*, as we use “then” at
 the beginning of a promised
 narrative; sc. “Mary, His mother,
 then, being betrothed”, etc. See
 Hoog on *γὰρ*, viii.—*συνελθεῖν*,
 sc. *ἐς ὀμιλίαν*, “came (to live)
 together”. *ἔχουσα*, sub. *βρέ-
 φος*.—*Πνεύματος* for *τοῦ πν.*
 the Holy Ghost. The article is
 omitted after the preposition,

as is constantly the case even
 in the best writers, and in places
 where its presence appears to
 be of vital importance to the
 sense of the passage. (See xii. 28.)

v. 19. ὁ ἀνὴρ αὐτῆς, “her be-
 trothed”. ἀνὴρ is similarly used
 Deut. xxii. 23.—*δίκαιος*. If this
 word is rendered “just”, καὶ
 must be rendered “and yet”. To
 say simply “a just man and not
 wishing”, etc., would imply that
 strict justice would not allow of
 her being made a public example.
 But *δίκαιος* may mean “merciful”,
 and is often used in that
 sense by the LXX writers.—*πα-
 ραδειγματίσαι*, sc. by a public
 divorce.

- 21 γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἔστιν Ἀγίου. Τέξε-
ται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς
γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.”
- 22 Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ
23 Κυρίου διὰ τοῦ προφήτου, λέγοντος, ‘Ἰδοὺ, ἡ παρθένος
ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα
αὐτοῦ Ἑμμανουήλ,’ ὅ ἐστι μεθερμηνευόμενον, Μεθ’ ἡμῶν
ὁ Θεός.
- 24 Διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς
25 προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου· καὶ παρέλαβε τὴν
γυναῖκα αὐτοῦ, καὶ οὐκ ἐγίνωσκεν αὐτήν, ἕως οὗ ἔτεκε
τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ ὄνομα
αὐτοῦ Ἰησοῦν.
- 2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν
ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατο-
2 λῶν παρεγένοντο εἰς Ἱεροσόλυμα, λέγοντες, “Ποῦ ἔστιν
ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ

v. 21. Ἰησοῦν, that is, “Saviour”. It is the Hebraistic equivalent for the names Joshua, Osee, and Hosea. The former is rendered Jesus Acts vii. 45, and Heb. iv. 8.

v. 22. ἵνα πληρ. See App. XVI.

v. 23. ἰδοὺ, κ. τ. λ. Isaiah vii. 14.

v. 25. See Append. XV. (1)

CHAP. II.

DATE, A. M. 4001.—PLACE, v. 1—18, Bethlehem; v. 19—25, Egypt. etc.

Peculiar to St. Matthew.

v. 1. Βηθλεὲμ, a small city about six miles south of Jerusalem. Its name signifies “the house of flesh”, and may be considered as prophetic of Christ being there manifested in the flesh. — Ἡρώδου. See Append. III. — μάγοι. Not “Magicians” or “sorcerers”; but the Priests of the Medes, are here meant — men of science, and superior to the gross Idolatry of the times. — ἀπὸ ἀνατολῶν. Nothing can

be more vague than this expression in Scripture. Comp. Numb. xxiii. 7; Isaiah xlv. 11; St. Matt. viii. 11, etc. Calmet thinks that the countries beyond the Tigris and Euphrates are meant.

v. 2. τὸν ἀστέρα. Probably a luminous body, created to serve this special purpose; as was the fiery Pillar in the desert. The prophecies Numb. xxiv. 17 and Dan. ix. 24 would naturally

τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἦλθομεν προσκυνῆσαι αὐτῷ.”

Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ’ αὐτοῦ· καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ’ αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. Οἱ δὲ εἶπον αὐτῷ, “Ἐν Βηθλεὲμ τῆς Ἰουδαίας. Οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου, ‘Καὶ σὺ, Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλάχιστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.’”

Τότε Ἡρώδης, λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε παρ’ αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε, “Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὰν δὲ εὑρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ.” Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἐλθὼν ἔσθῃ ἐπάνω οὗ ᾧ ἦν τὸ παιδίον. Ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην σφόδρα· καὶ ἐλθόντες εἰς τὴν οἰκίαν, εὔρον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ

connect the notice of the coming of the desire of all nations with the appearance of a Star, in the minds of all acquainted with them. — ἐν τῇ ἀνατολῇ, “at its rising”. It cannot be meant that the Magi saw the star in the east (viz. the eastern quarter of the sky), for then they would not have journeyed westward; nor that being in the east (viz. the east country) they saw the star, for then the Greek would require ἐν ταῖς ἀνατολαῖς.

v. 3. πᾶσα (sub. ἡ πόλις). πᾶσα cannot agree with Ἱεροσόλυμα, which is the neuter plural wherever it occurs,

whether in the New Testament or elsewhere.

v. 4. γεννᾶται, “is born”: referring to the event announced by the Magi as having already occurred; or perhaps the present proleptically for the future. (Comp. xxvi. 2; xxvii. 63.) The present is frequently thus used by the Evangelists, and particularly by St. John, to express the operations of God which are exempt from the conditions of time (as St. John i. 5; v. 17; xvi. 5, etc.).

v. 6. καὶ σὺ. Micah v. 2.

v. 11. The time of the visit of the Magi is most uncertain. The

- πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυ-
 ροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ
 12 σμύρναν. Καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς
 Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.
 13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδὼν, ἄγγελος Κυρίου φαί-
 νεται κατ' ὄναρ τῷ Ἰωσήφ, λέγων, “Ἐγερθεὶς παράλαβε
 τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον,
 καὶ ἵσθι ἐκεῖ ἕως ἂν εἴπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν
 14 τὸ παιδίον, τοῦ ἀπολέσαι αὐτό.” Ὁ δὲ ἐγερθεὶς παρέ-
 λαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός, καὶ ἀνεχώ-
 15 ρησεν εἰς Αἴγυπτον, καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώ-
 δου· ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προ-
 φήτου, λέγοντος, ‘Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.’
 16 Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων,

three most current opinions are, that it occurred (1) *on the twelfth day after the Nativity* (our Epiphany). But—as our Lord's parents did not quit Bethlehem until at least forty days after His birth (St. Luke ii. 20)—this supposes Herod to have waited a full month after his interview with the Magi, before issuing the order for the massacre; which, considering the character of Herod, and the circumstances of the case, is in the highest degree improbable. (2) *Just before or just after the Purification*. But this seems to contradict St. Luke's narrative, which states (ii. 39), that “when they had fulfilled all things according to the law of the Lord”, they went—not into Egypt—but back to Nazareth. (3) *Many months subsequently to the Purification*. This presumes the journey mentioned (St. Luke ii. 39) to have been made only for the purpose of removing their goods,

etc. to Bethlehem; which (it is supposed that) they regarded as the residence divinely marked out for them. This has nothing positive to support it (unless perhaps v. 22, but see note there); and it does not accord well with St. Luke's language, who would scarcely term their journey to Nazareth *a return*, and speak, without pause or remark, of their subsequent residence there; if the first had only been a hasty visit preparatory to a removal, and the Flight into Egypt had intervened between the two. On the whole, opinion (2) appears the most probable; but as the question mainly turns on the right interpretation of St. Luke ii. 39, the reader is referred to the note on that passage. — χρυσόν, κ. τ. λ. sc. the most valuable products of their own country. But as the gifts are particularized, it is not unlikely that a deeper meaning was conveyed by them, though unknown

ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων. Τότε ἐπληρώθη τὸ ρηθὲν ὑπὸ Ἰερεμίου τοῦ 17 προφήτου, λέγοντος, ‘Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, θρῆνος 18 καὶ κλαυθμὸς καὶ ὀδυρμὸς πολὺς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί.’

Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδού, ἄγγελος Κυρίου 19 κατ’ ἕναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ, λέγων, 20 “Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.” Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ 21 παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. Ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας 22

to the donors themselves. Frankincense may intimate the God; myrrh, the victim (see xxxvi. 7; St. John xix. 39); and gold, the king (comp. Ps. lxxii. 1—15).

v. 15. *ἐξ. Αἴγ.* Probably Hosea xi. 1 is referred to.

v. 16. *ὁρίοις*, the neighbouring districts. — *ἀπὸ διετοῦς* (sub. *παιδός*), “from the child of two years old downwards”. *διετῆς* is sometimes cognate in meaning with *διετηρίς* and *διετία*, “a space of two years”: and sometimes with *διετίξιν*, “to live through one year into another”. But as the Syriac version assigns the former sense to this passage, it is best so to understand it. — *κατὰ τὸν χρόνον*. The age of the children will not determine the time of the visit of the Magi, as we do not know when the star first appeared — whether at the Nativity, or the Incarnation, or previously to either event. Nor is it improbable that Herod would allow a

very wide margin as regarded the age of the children massacred, in order to make sure work.

v. 17. *ἐπληρώθη* “completely fulfilled”. The prophecy had received some partial accomplishment in the sufferings of the Jews from the massacres by the Assyrians; but its full and final verification took place now.

v. 18. *φωνή*. Jer. xxi. 15. — *Ῥαμᾷ*, a small town between Bethlehem and Jerusalem, belonging to Benjamin. The children there were probably included in the massacre.

v. 22. *βασιλεύει*. Archelaus had regal authority, but not the regal title; being styled Ethnarch (Jos. Ant. xvii. 11, § 4). — *ἐφοβ.* Archelaus’s character for barbarity was notorious. He had already massacred 3000 citizens in the temple, and his appointment to the kingdom had been protested against by the Jews on that ground (Jos. Ant. xvii.

- ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν.
 χρηματισθεὶς δὲ κατ' ὕναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς
 23 Γαλιλαίας, καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Να-
 ζαρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, "Ὅτι
 Ναζωραῖος κληθήσεται.
- 3 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ
 2 βαπτιστῆς, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, καὶ
 λέγων, "Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρα-
 3 νῶν." Οὗτος γάρ ἐστιν ὁ ῥηθὲν ὑπὸ Ἡσαΐου τοῦ προ-
 φήτου, λέγοντος, "Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμά-
 4 αὐτοῦ." Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ
 τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν
 αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.
- 5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ

11, § 2). — ἀνεχώρησεν, "went up". Joseph probably heard at Gaza of Archelaus's succession, and skirted the sea coast the whole way up to Nazareth.

v. 23. Ναζωραῖος, equivalent to ὁ Ναζωραῖος, "the Nazarene". (See St. Luke xviii. 37; St. John xviii. 5; xix. 19.) The article is omitted after the verb nuncupative κληθήσεται. It is difficult to fix on any one prophecy in particular, which can be supposed to be here referred to. Nazareth was a small town on the S. W. border of Lower

Galilee. Its ill repute (St. John i. 46) was perhaps owing to its being a border city, and as such the resort of criminals flying from justice, and other loose characters. His being called "the Nazarene" therefore, is tantamount to His being shunned and despised, and may be regarded as in some measure a fulfilment of Isaiah liii. 3. Others think that, as the City of Nazareth means etymologically the "City of Branches", our Lord's residence there is a fulfilment of Isaiah xi. 1.

CHAP. III.

DATE, A. D. 26. — PLACE, The banks of the Jordan.

With. v. 1—17, compare St. Mark i. 1—11; St. Luke iii. 1—22.

Between the return to Nazareth and the commencement of the Baptist's preaching, the following events occurred:

Banishment of Archelaus.—Judæa made a Roman province	} A. D.
The ἀπογραφὴ of Quirinus. — Coponius first procurator	
Annas made high-priest. — Christ's interview with the	
doctors	

Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· καὶ ἔβα- 6
πτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς
ἁμαρτίας αὐτῶν.

Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων 7
ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, “Γεννή-
ματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλού-
σης ὀργῆς; ποιήσατε οὖν καρποὺς ἁγίους τῆς μετανοίας· 8
καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν
Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν 9
λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. ”Ἦδη δὲ καὶ ἡ 10
ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον
μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ 11
ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ
ικανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν
Πνεύματι Ἀγίῳ καὶ πυρὶ. Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐ- 12

Ambivius succeeds Coponius	10
Tiberius admitted to share the imperial power	11
Rufus succeeds Ambivius	13
Death of Augustus	14
Val. Gratus succeeds Rufus	15
Caiaphas made high-priest. — Pilate succeeds Gratus	26
v. 1. ἐν τῇ ἐρήμῳ τῆς Ἰ. The mountains and a part of the plain along the Jordan, were so called. ἐρήμος does not imply a barren and desolate country, but a country thinly inhabited and imperfectly cultivated.	v. 5. περίχωρος, sub. γῆ. v. 7. Φαρισαίων καὶ Σαδ. See Appendix II. v. 11. Πνεύμ. ἁγ. κ. π. The Holy Ghost manifested inwardly in the bestowal of grace, and outwardly in fire. Fire we may presume to be chosen as the emblem, because it illuminates, warms, and purifies; thus symbolising the Teacher, Comforter, and Sanctifier. Comp. the manifestations of God to man, Exod. iii. 2; xix. 18; Judg. xiii. 20; Acts ii. 2. Probably on the present occasion also, the Holy Ghost descended in fire, with a motion like that of a dove.
v. 3. οὗτος, sc. δεικτικῶς. — Ἡσαίου. Is. xl. 3.	
v. 4. ἀκρίδες sc. the bald locust. This insect was allowed by the law to be eaten (Lev. xi. 22), and is still a common article of food in Palestine. It is an entirely different creature from the locust of Exod. x. 14, which is larger and of a deep red colour, whereas the bald locust is a bright yellow.	

τοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἁσβέστῳ.”

- 13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ’ αὐτοῦ.
 14 Ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων, “Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;” Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, “Ἄφες ἄρτι· οὕτω γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην.” Τότε ἀφίησιν αὐτόν.
 16 Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, ἀνέωχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὥσει περιστερὰν, καὶ ἐρχόμενον ἐπ’ αὐτόν.
 17 Καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, “Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.”

v. 13. τότε, sc. while John was baptizing at Bethany-on Jordan, St. John i. 28; which probably went on for several months. (ἐν ταῖς ἡμέραις ἐκείναις, St. Mark.)

v. 14. διεκώλ. “was for hindering”. The imperf. expressing an attempt. (Comp. St. Luke i. 59; v. 7, etc. See Jelf 398, § 1.) — ἐγὼ, κ. τ. λ. These words do not amount to a recognition of Jesus as the Messiah. They imply no more than that He, in respect of Holiness and Purity of life, was fitter than John himself to call men to repentance. It is probable indeed that the Baptist already surmised that Jesus was the Messiah; but he did not know Him to be so; the sign which was to verify Him, not having yet appeared. (See St. John i. 32—34.) — ἐγὼ, κ. τ. λ. Compare Acts xix. 3.

v. 15. δικαιοσύνην, sc. all

things conducing to holiness. Christ was baptized, (1) Because (after the custom of the Levitical priesthood) He was to be consecrated to His office by washing. (Numb. viii. 7.) (2) In order to sanctify water to the mystical washing away of sin. (3) In order to submit Himself to the threefold baptism of water, spirit, and blood; the two first of which He underwent now, and the third at His crucifixion. (St. Luke xii. 50; St. Matt. xx. 22.)

v. 16. ἀνέωχθ. Heaven had been closed by the sin of the first Adam; it is now reopened by the fulfilment of all righteousness by the second Adam. — οὐρανοί. See note on ch. v. 12. — εἶδε, sub. Ἰωάννης. (Comp. St. John i. 32.)

v. 17. φωνή (sub. ἡκούσθη). We have here a proof of the distinct personality of the Three

Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύ- 4
ματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. Καὶ νηστεύσας 2
ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον
ἐπείνασε. Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν, “Εἰ 3
υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.”
Ὁ δὲ ἀποκριθεὶς εἶπε, “Γέγραπται, ‘Οὐκ ἐπ’ ἄρτω μόνῳ 4
ζήσεται ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένου
διὰ στόματος Θεοῦ.”

that together make up the bless- the Son stands below in human
ed Trinity. The voice of the shape; and the Holy Ghost de-
Father is heard from heaven; scends visibly upon Him.

CHAP. IV.

DATE, A. D. 27. PLACE, v. 1—11, The Wilderness; v. 12—25, Galilee

With v. 1—11, comp. St. Mark i. 12—13; St. Luke iv. 1—13

With v. 12—23, comp. St. Mark i. 14—21; —

v. 24, 25, peculiar to St. Matthew.

v. 1. Τότε, i. e. immediately after His Baptism (καὶ εὐθύς, St. Mark). — εἰς τὴν ἔρ. “the Wilderness”: not merely a thinly peopled country, but a place known as “the Wilderness”. Such is also the inference from the presence of the wild beasts. (St. Mark i. 13.) It seems likely therefore that those who assign the Desert of Sinai as the scene of the Temptation are correct; especially when it is remembered that it was there that Moses and Elijah fasted their forty days. The commonly received locality, viz., the neighbourhood of Jericho, is merely a rugged mountainous district, not an actual wilderness. — πειρασθῆναι (sub. εἰς τό or ἕνεκα τοῦ). The construction constantly occurs in Hebraistic Greek.

v. 3. ὁ πειράζων. Hebraistically for πειραστής. — εἰ υἱὸς εἶ τοῦ Θεοῦ for ὁ υἱὸς κ. τ. λ. The article may possibly be omitted

because υἱός comes after the verb substantive εἶ. But the fact is that ὁ υἱὸς τ. θ., υἱὸς τ. θ., and υἱὸς Θεοῦ are used indifferently in the N. T., because as there is but one God, and but one Son of God, the words are, like proper names and numerals, definite in themselves. (See xxii. 38; St. John v. 27.)

v. 4. οὐκ κ. τ. λ. Deut. viii. 3.

The three Temptations were obviously intended by Satan to assail the threefold nature of man — body, soul, and spirit: the strongest affection of each being selected as the point of attack. Hunger represents the lust of the Flesh; ghostly pride the besetting danger of the Spirit; ambition the ruling passion of the soul. Christ overcomes them all by the help of Holy Scripture, shewing from it (1) that the lust of the Flesh may be kept under by Faith, (2) spiritual pride by remembering the danger of presump-

- 5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν
 6 πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ
 λέγει αὐτῷ, “Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω·
 γέγραπται γὰρ, “Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ
 7 λίθου τὸν πόδα σου.”” Ἔφη αὐτῷ ὁ Ἰησοῦς, “Πάλιν
 γέγραπται, ‘Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.’”
 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψη-
 λὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ
 9 κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ λέγει αὐτῷ, “Ταῦτα
 10 πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι.” Τότε
 λέγει αὐτῷ ὁ Ἰησοῦς, “Ἔπαγε, Σατανᾶ· γέγραπται
 γὰρ, ‘Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ
 11 λατρεύσεις.’” Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ ἰδὼν,
 ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.

tion, and (3) ambition, by reflecting that it is worship of the world, whereas worship is due to God only. For the correct order of the Temptations see note on St. Luke iv. 5.

v. 5. *πτερύγιον*. Probably the battlement running round the whole roof of the Temple, which was perfectly flat. It is conjectured that our Saviour was placed on that part of the battlement which surmounted the Royal Portico on the S.E. corner of the Temple, where it overhung a precipice of immense height, “*ἀμέτρητον βυθός*”, as Josephus terms it. See Appendix. IX.

v. 6. *ὅτι*. Psalm xci. 11, 12. Satan omits the words “to keep thee in all thy ways”.

v. 7. *οὐκ, κ. τ. λ.* Deut. v. 16.

v. 10. *κύριον, κ. τ. λ.* Deut. vi. 13.

v. 11. *διηκόνουν*. This again

shews that our Lord was in the midst of an actual wilderness, many days' journey from any place where food could be procured; otherwise the ministry of the angels would not have been required: and it may be certainly affirmed that supernatural interpositions are never used unnecessarily in the Bible. It has been thought that our Lord was employed all the forty days of His fast in reaching the scene of the Temptation. Elijah's journey, during the forty days of his fast, to Mount Horeb, 1 Kings xix. 8 (which was plainly typical of this incident in our Lord's history), lends some likelihood to this.

v. 12. *παρεδόθη*, sub. *εἰς φυλακὴν*. The entire phrase is found Acts viii. 3.

[Between v. 11 and v. 12 a considerable period intervenes, the history of which is mainly

PERIODS II. AND. III. — TWO FIRST YEARS OF OUR LORD'S
MINISTRY. A. D. 27.

ἈΚΟΤΣΑΣ δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη ἀνε- 12
χώρησεν εἰς τὴν Γαλιλαίαν· καὶ καταλιπὼν τὴν Ναζαρέτ, 13
ἐλθὼν κατώκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν,
ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλεὶμ, ἵνα πληρωθῇ τὸ ῥη- 14
θὲν διὰ Ἑσαΐου τοῦ προφήτου, λέγοντος, 'Γῇ Ζαβουλὼν 15
καὶ γῇ Νεφθαλεὶμ, ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου,
Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε 16
φῶς μέγα, καὶ τοῖς καθημένοις ἐν χάρα καὶ σκιᾷ θανά-
του, φῶς ἀνέτειλεν αὐτοῖς.'

supplied by St. John i. 19, to iv. 47. At v. 12 begins the narrative of our Lord's ministry, which is commonly believed to have continued for a little more than three years, and which is best reckoned by the three Passovers mentioned by St. John, viz., the first (ii. 13), the second (v. 1), and the third (which He does not seem to have attended) vi. 4. From the present point to the end of ch. xiv. chronological order appears to be entirely disregarded, and the events of the two first years are in consequence so inextricably intermixed, that the simplest course is to reckon the two periods together.

The correct historical order of events in the first year is iv. 12 to 22; viii. 14 to 17; viii. 2 to 4; ix. 1 to 17. In the second year, xii. 1 to 21; iv. 23 to viii. 13 (om. 2—4); xi. 2 to 19; xiii. 1 to 58; xii. 46 to 50; viii. 23 to 34; ix. 18 to 38; x. 1 to xi; xiv. 1 to 21; viii. 18 to 22; xi. 20 to 28; xii. 22 to 45; xiv. 22 to 36.]

v. 13. Capernaum was a handsome city, built subsequently to

the captivity, on the N. W. coast of the lake of Gennesaret. Our Saviour went to dwell there when He renounced all connection with Nazareth, where He had been rejected and His life attempted (St. Luke iv. 29). In consequence of His residence at Capernaum, it is called "His own city" (ix. 1). There He appears to have owned a house (see viii. 20); there He paid the temple dues as a citizen (xvii. 24); and thither He seems to have returned as to His principal resting-place, after His visits to Jerusalem and circuits of Galilee.

v. 15. This is a very involved construction. γῇ Ζαβουλὼν (γῇ καὶ), ὁδὸν θαλάσσης, and Γαλιλαία τῶν ἐθνῶν, are all in apposition with each other. — πέραν Ἰορδάνου, "on the other side of the Jordan". The entire sense of the passage is, "The land (i. e. the ancient possessions) of Zabulon and Naphthali, all the way round the sea (of Tiberias) and beyond the Jordan as far N. as Galilee of the Gentiles, &c. — θαλάσσης,

- 17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρῦσσειν καὶ λέγειν, “Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.”
- 18 Περιπατῶν δὲ ὁ Ἰησοῦς παρὰ τὴν θάλασσαν τὴν Γαλιλαίας εἶδε δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον
- 19 εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς. Καὶ λέγει αὐτοῖς, “Λεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.”
- 20 Οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. Καὶ
- 21 προβὰς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας
- 22 τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. Οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.
- 23 Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρῦσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.
- 24 Καὶ ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς ὅλην Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν
- 25 αὐτούς. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας,

anarthrous after ὁδόν, which is used as a preposition (ch. i. 18). For a description of the sea of Tiberias see xiii. 1. — Γαλιλαία τ. ε. i. e. Upper Galilee; called “Galilee of the Gentiles” because it contained a large admixture of foreigners, such as Arabians, Phoenicians, &c.

v. 17. ἀπὸ τότε, sc. ἀπὸ (τοῦ) τότε (χρόνου), from that time, i. e. from the time of John’s imprisonment. The preaching

of the forerunner being ended, that of the Messiah began. The ministry of Christ had commenced already, but He had not as yet preached the setting up of His kingdom.

v. 24. δαιμονιζομένους. See Append. X.

v. 25. Δεκαπόλεως. Decapolis was a long straggling district, extending from Samaria across the Jordan in a N. E. direction. It was so called from its containing ten cities, of which Da-

καὶ πέραν τοῦ Ἰορδάνου. Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος.

Καὶ καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ 5 αὐτοῦ· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς, 2

mascus, or (as some say) Scythopolis, was the chief. — Περ. the Jordan from the Lake of Ἰορδ. sc. Peræa, a district ex-Gennesaret to the Dead Sea.

CHAP. V.

PLACE, The hill country near Capernaum.

With portions of this chapter comp. St. Luke vi. 20—36.

v. 1. τὸ ὄρος, "the hill country", sc. in the neighbourhood of Capernaum (see xiv. 23; xv. 29). Between this sentence and that beginning καὶ ἀνοίξας, there is an omission in the narrative, which is supplied by St. Luke. Our Lord went up into the hill country, "ἰδὼν τοὺς ὄχλους", sc. because He wished to be alone, intending to pass the night in prayer. The next morning He summoned His disciples, and appointed the twelve. He then went down with them to a flat piece of ground in the midst of the hills (where He was joined by the other disciples), and then delivered the following discourse; which is addressed principally to the Apostles as Christian teachers, and secondarily to all Christians. In St. Luke the discourse is much shorter, and is probably given exactly as it was spoken; but St. Matthew appears to have used the opportunity to introduce striking passages from our Lord's teaching on other occasions not dwelt on in his own narrative. (See Proleg. to St. Luke, pp. xvii, xviii.) — καθίσαντος αὐτοῦ, "while He continued" there, viz., on the mountain, where He

had passed the night in prayer. So St. Mark xiv. 32, καθίσαιτε ὧδε. St. Luke xxiv. 49; Acts xviii. 11. See also Schleusner on καθίζω, and note on ch. xv. 29. [The English version "when He was set", is doubtless founded on the fact that our Lord, in conformity with the practice of the Jewish doctors, usually sat down when He preached (xxvi. 55; St. Luke iv. 20; St. John viii. 2). But this appears to have been His practice only in the Temple or synagogue, where an elevated seat was provided for the preacher. Standing was the ordinary attitude when a large multitude was addressed in the open air, for the very obvious reason that it would be otherwise very difficult to be heard. (See St. Luke vi. 17; St. John vii. 37; Acts ii. 14; v. 20; xvii. 22, etc.) Doubtless St. Luke v. 3 is an exception to this, but there the shelving shores of the lake, and His own position sitting in the boat, made it as easy for Him to be heard sitting as standing.] — ἀνοίξας τὸ σ. sc. as then commencing the preaching of the new faith. Comp. Hebr. i. 1. also note v. 21.

- 3 λέγων, “Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν
 4 ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Μακάριοι οἱ πενθοῦντες·
 5 ὅτι αὐτοὶ παρακληθήσονται. Μακάριοι οἱ πραεῖς· ὅτι
 6 αὐτοὶ κληρονομήσουσι τὴν γῆν. Μακάριοι οἱ πεινῶντες
 καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται.
 7 Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται. Μακά-
 8 ριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.
 9 Μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.
 10 Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν
 11 ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Μακάριοί ἐστε, ὅταν
 12 ῥῆμα καθ’ ἑμῶν ψευδόμενοι, ἕνεκεν ἐμοῦ. Χαίρετε, ἀγαλλιάσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν οὐρανοῖς·
 οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.
 13 “Ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας μωρανθῇ,
 ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι

v. 3. *πτωχοὶ τ. π.*, sc. Those who (whether possessed of this world's goods or not) are in *spirit* poor, i. e. do not set their affections on earthly riches, but on treasure in heaven (St. Luke vi. 20). The common interpretation “poor spirited” assigns a meaning to *πτωχός* which it never bears. Besides, this interpretation would make the first and third beatitude identical.

v. 5. *κληρ. τ. γ.*, “shall inherit the earth”, i. e. shall gain *influence* (the only real power among men) by their gentle demeanour. They also shall really enjoy such temporal blessings as God vouchsafes them; an inheritance from which a proud discontented spirit cuts men off.

v. 12. *οὐρανοῖς*. The Jews in our Lord's time held that there were three heavens: (1) contain-

ing the atmosphere; (2) containing the sun, moon, and stars; (3) the abode of God Himself. Hence the plural use of the word in Hebraistic Greek. It is unknown to classical writers. (Comp. 2 Cor. xii. 2.)

v. 13. *μωρανθῇ*. The rock salt used by the Jews to counteract the effluvia of the burning meat offered for sacrifice, and which was taken from the caves along the shores of the Dead Sea, soon lost its strength by exposure to the air. It is said that when it had become of no further use in salting the sacrifices, it was strewn on the pavement of the Temple, as sand sometimes is with us, to prevent the foot from slipping. —*ἐν τίνι ἀλ.* sc. *ἐν τίνι (τρόπῳ, τὸ ἄλας) ἀλισθήσεται*, “In what manner shall the salt itself be salted or savoured”.

ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. Ὅτι 14
 τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω
 ὄρους κειμένη· οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν 15
 ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι
 τοῖς ἐν τῇ οἰκίᾳ. Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπρο- 16
 σθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα,
 καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

“Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς 17
 προφῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. Ἀμὴν 18
 ἡ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα
 ἢ μία κεφαλαία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν
 παντα γένῃ. Ὅς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν 19
 τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους,
 ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὅς
 δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ
 βασιλείᾳ τῶν οὐρανῶν. Λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ πε- 20
 ρισεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ
 Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐ-
 ρανῶν.

Ἐκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὅς 21

v. 17. *πληρῶσαι*, “to fill up”, as a painter adds colour, light and shade, to the outline of a picture. Our Lord expanded the moral law from the bare letter to the full, though hitherto hidden, meaning; and substituted for the ceremonial law, the substances it had prefigured.

v. 18. *ἰῶτα· κεφαλαία*. The *ἰῶτα* in Greek, and the jod in Hebrew, were the smallest letters of the alphabet. *κεφαλαία* is the little turn or stroke which distinguishes one Hebrew letter from another, like the dot of an i, or the crossing of a t with us.

v. 19. *ἐλάχιστος*, “very little”, sc. of. small account in the sight

of God; St. Luke xix. 17 [hardly “the least” as in E. V. *ἐλαχ.* is not opposed to *μέγιστος* but to *μέγας*]. — ἐν τῇ β. The phrase “the kingdom of heaven” (found in this Gospel only) has at least five distinct meanings in the N. T. 1. The Gospel itself; St. Matt. xii. 28. 2. The visible Church (to which all the baptized, whether good or evil, belong); St. Matt. xiii. 47. 3. The grace bestowed by the inward working of the Holy Ghost; St. Matt. xiii. 33. 4. The second coming of Christ; St. Mark ix. 1. 5. Eternal bliss in the life to come; St. Matt. viii. 11, etc. etc.

v. 21. *τοῖς ἀρχ.*, “to them of

- 22 δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει· ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκὴ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά ἔνοχος
- 23 ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, Μωρὲ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τὶ κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν
- 25 τοῦ θυσιαστηρίου, καὶ ὑπάγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σοῦ ταχὺ, ἕως ὅτου εἴ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτε σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν
- 26 βληθῇς. Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδώς τὸν ἔσχατον κοδράντην.

old time". If the sense had been "by them", etc., the Greek would probably have been *ὑπὸ τῶν ἀρχ.* "By them", moreover, would have implied some contradiction between the authority which had delivered the former command, and that which was now delivering the new one. The antithesis is between *ἀρχ.* and *ὑμῖν*, sc. "I (by the mouth of My servant) said to them of old time etc. but I (in My own Person) now say to you", etc. Christ is not contradicting, but developing, the ancient idea.

v. 22. *εἰκὴ*, "heedlessly", said of hasty inconsiderate anger. — *Ῥακά*, "silly, vain fellow", denoting anger that proceeds to scornful speech. — *μωρὲ*, the translation of a Hebrew word which expresses the extremity of aversion and contempt. *μωρός* is but an inadequate rendering of it. (See Ps. xiv. 1; 2 Sam. iii. 33.) — *κρίσει*, referring to the local courts, consisting of twen-

ty-five judges, established in all towns throughout Judæa. — *συνεδρίῳ*, the Sanhedrim, for an account of which see Append. I. — *γένναν τοῦ π.*, alluding to the valley of Hinnom, a ravine near Jerusalem; in which the idolatrous Jews anciently offered up their children to Moloch. It was desecrated by Josiah; and afterwards regarded as an accursed place, into which they cast the bodies of atrocious criminals to be consumed by worms and fire. See Append. XII. — All three typify various degrees of punishment in the life to come. — *ἔνοχος*, sc. (*ὥστε βληθῆναι*) *εἰς γέενναν*.

v. 25. *ἐν τῇ ὁδῷ*, "on the way", to the judge: i.e., while thou art still journeying with him on earth, ere both come before the tribunal of Christ.

v. 26. *κοδράντην*, a Græcized form of the Latin quadrans. See Append. V.

Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ μοιχεύσεις· 27
 ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ 28
 ἐπιθυμῆσαι αὐτῆς ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ
 αὐτοῦ. Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, 29
 ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα
 ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου
 βληθῇ εἰς γέενναν. Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει 30
 σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι
 ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά
 σου βληθῇ εἰς γέενναν.

“Ἐρρέθη δὲ, ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, 31
 δότω αὐτῇ ἀποστάσιον· ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὅς ἂν 32
 ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας,
 ποιεῖ αὐτήν μοιχᾶσθαι· καὶ ὅς ἂν ἀπολελυμένην γα-
 μήσῃ, μοιχᾶται.

Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιιορκή- 33
 σεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου· ἐγὼ δὲ 34
 λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος
 ἐστὶ τοῦ Θεοῦ· μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν 35

v. 28. πρὸς τὸ ἐπιδ., with the intent of feeding his lust for her.

v. 29. σκανδαλίζει, “causes to stumble”, i. e. entices to sin.

v. 31. ἀποστάσιον. The school of Hillel (a famous doctor of the sect of the Pharisees, who lived B. C. 112), interpreted Deut. xxiv. 1, in the laxest possible manner; alleging, among other things, that if a man should see a woman whom he preferred to his wife, that would be reason sufficient for his divorcing the latter. (See xix. 3.)

v. 34. μὴ ὁμόσαι ὅλως. The Jews held that an oath was not binding, unless the name of God occurred in it. Our Saviour warns them, first, that all

oaths in reality invoke God by implication, if not directly; and secondly that a man should not be forward in strengthening his simple assertion by an oath; as that practice arose out of the deceitfulness of men in their dealings with each other.

v. 35. εἰς Ἱερ. The usage of εἰς and ἐν in this v. is remarkable. According to the well-known rule, εἰς may stand for ἐν where the notion of recent change or motion of any kind is involved. Thus “βαπτ. ἐν Ἰορδάνῃ”, simply to be baptized in the Jordan: but βαπτ. εἰς Ἰορδάνην, “to be baptized in the Jordan, having just arrived there”. It may be then that ὁμόσαι εἰς Ἱεροσόλυμα

- ποδῶν αὐτοῦ. Μῆτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ
 36 μεγάλου Βασιλέως· μῆτε ἐν τῇ κεφαλῇ σου ὁμόσῃς, ὅτι
 37 οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι· ἔστω
 δὲ ὁ λόγος ὑμῶν, ναὶ ναὶ, οὐὐ· τὸ δὲ περισσὸν τού-
 των ἐκ τοῦ πονηροῦ ἐστίν.
- 38 Ἐκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ
 39 ὀδόντα ἀντὶ ὀδόντος· ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ
 πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σια-
 40 γόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ θέλοντί σοι
 κριθῆναι καὶ τὸν χιτῶνα σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ
 41 ἱμάτιον· καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ'
 42 αὐτοῦ δύο. Τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ
 σου δανείσασθαι μὴ ἀποστραφῇς.
- 43 Ἐκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου,
 44 καὶ μισήσεις τὸν ἐχθρόν σου· ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε

was a common phrase among the Jews, arising out of the known practice of going up to Jerusalem to register or perform a vow. (Comp. Acts xviii. 18, etc.) Note that *ὁμόσαι εἰς τινα* and *ἐν τινι* are both Hebraistic phrases. Classical writers use the accusative of the thing or person invoked.

v. 36. *ποιῆσαι*, "to make", i. e. to *create*, either a white or a black hair.

v. 38. *ὀφθαλμόν*, sub. *ἀποδώσεις*.

v. 39. *μὴ ἀντιστ.* i. e. do not make the requital of evil the point at which you aim; but the overcoming the evil with good. It is not meant that we are to submit absolutely to injustice and violence. (Comp. vi. 24, St. John vi. 27, etc.) The excessive depreciation of one alternative, in order to magnify the other, is a Hebraism.

v. 40. *κριθῆναι*, sub. *σὺν (σοί)*.

to be judged along with thee, i. e. to go to law with thee. — *χιτῶν*. This was a tunic, usually of linen cloth, fitting close, and secured at the waist by a girdle. — *ἱμάτιον*, a square piece of cloth measuring about six feet each way, and folded loose round the person. At the crucifixion the soldiers tore the *ἱμάτιον* worn by our Lord into pieces, but threw lots for the *χιτῶν*. — *λαβεῖν*, "to take", sc. as a security, by legal process, not by violence.

v. 41. *ἀγγαρεύσει*. The "γγαροὶ or royal couriers among the Persians, had the right of compelling anyone they met to carry packages from stage to stage. The Romans had introduced this custom into Judaea. Simon the Cyrenian (St. Mark xv. 21) is an instance in point. It was, as might be expected, peculiarly galling to the proud and sensitive Jews.

τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς· ὅπως 45 γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. Ἐὰν γὰρ ἀγαπήσητε 46 τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; καὶ ἐὰν ἀσπάσῃσθε τοὺς ἀδελ- 47 φούς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτω ποιοῦσιν; ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ 48 πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

“Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπρο- 6 σθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμ- 2

v. 46. *τελῶναι*. There were two classes of persons called publicans. 1. The Roman knights, persons of rank and consideration, who rented the revenues from the senate; 2. Their agents, mostly freedmen or slaves; who levied the taxes with great harshness and rapacity. The latter (who are “the publicans” of the New Testament) were especially odious to the Jews, who

excluded them (if their countrymen) from their synagogues, and ranked them with the vilest of mankind. (See xi. 19.)

v. 48. *τέλειοι*, “perfect”, sc. in love, God’s highest attribute; which is not affected by the ingratitude of those on whom it is bestowed. So in the parallel passage in St. Luke (vi. 36) it is *γίνεσθε οὖν οἰκτίροντες, καθὼς, κ. τ. λ.*

CHAP. VI.

PLACE, The hill country near Capernaum.

(Most of the precepts contained in this chapter are found in various parts of St. Luke’s Gospel.)

v. 1. *προσέχετε*, sub. *νοῦν*.

v. 2. *σαλπίσῃς*, not implying that the Pharisees actually caused a trumpet to be sounded when they gave alms. For though such a practice did doubtless prevail in some oriental countries, it was never known in Pa-

lestine. The allusion is to theatrical shows; to which spectators were invited by the sound of a trumpet. The same metaphor runs through the whole passage, as may be gathered from the words *θεαθῆναι* and *ὑποκριταί*. — *ἀπέχονσι*, “receive in full”,

- προσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.
- 3 Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἢ δεξιὰ σου, ὅπως ἢ σου ἡ ἐλεημοσύνη ἐν τῷ
- 4 κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ.
- 5 Καὶ ὅταν προσεύχη, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταὶ, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν
- 6 αὐτῶν. Σὺ δὲ, ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ
- 7 κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ. Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἔθνικοι· δοκοῦσι γὰρ ὅτι ἐν
- 8 τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. Μὴ οὖν ὁμοιωθῇτε αὐτοῖς· οἶδε γὰρ ὁ πατήρ ὑμῶν ὧν χρεῖαν ἔχετε, πρὸ
- 9 τοῦ ὑμᾶς αἰτῆσαι αὐτὸν. Οὕτως οὖν προσεύχεσθε ὑμεῖς·

sc. all there is to receive: ἀπό denoting completeness. So Phil. iv. 18, ἀπέχω πάντα καὶ περισσεύω. (See St. Mark xiv. 41.)

v. 5. ἐστῶτες. It is not the posture, but the publicity which is here condemned. Standing was the ordinary attitude of prayer. It was only on occasions of sorrow or humiliation that they knelt, or fell on their faces.

v. 7. βαττολογήσητε, said strictly of persons having an impediment in their speech: who repeat the same word again and again, through inability to pronounce the one they intend to say next. So the verb βατταρίζω. So also Herod. iv. a man is said to have been named Battus from this habit. The metaphorical

meaning of βαττολογία is the saying the same word again and again, or repeating the same petition in a variety of different forms, without deep and earnest meaning. The prayers of the pirates of Baal (1 Kings xviii. 26) are instances of βαττολογία. But neither long prayers nor reiteration of the same petition are reprov'd, provided they are uttered in sincerity. Indeed our Saviour Himself continued a whole night in prayer (St. Luke vi. 12); thrice repeated the same injunction (St. John. xxi. 15); and thrice offered up the same petition (St. Matt. xxvi. 39).

v. 9. Πάτερ. κ. τ. λ. By the delivery of the Lord's Prayer. Christ (a) sanctions forms of

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά σου·
 ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν 10
 οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον 11
 δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, 12
 ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰς- 13
 ενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ
 πονηροῦ. Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ 14
 δόξα εἰς τοὺς αἰῶνας. Ἀμήν. Ἐὰν γὰρ ἀφῆτε τοῖς ἀν-
 θρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πα- 15
 τὴρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις

prayer, (b) gives a pattern of prayer for men to follow. It contains as it were two tables of Petitions, similar to those of the Decalogue, in that the three first relate to what is due to God, and the four latter what belongs to man.

v. 10. *ἐλθέτω*, a double petition, sc. "May Thy kingdom on earth be extended over all lands, so that Thy heavenly kingdom may appear".

v. 11. *ἐπιούσιον*. This word occurs nowhere but in this passage. Hence its derivation is uncertain; some take it from *ἡ ἐπιούσα* (sc. *ἡμέρα*), "the coming day": and some from *ἐπὶ οὐσίᾳ*, "subsistence". *ἐπιούσιος* would thus signify "up to the quantity required", i. e. sufficient; as *περιούσιος* signifies "over the quantity required", i. e. superabundant.

v. 13. *ἀπὸ τοῦ πονηροῦ*. The ancients almost unanimously rendered this "from the evil one", i. e. the devil; and so do the Syriac MSS., which translate *τοῦ π.* here by the same word

that they elsewhere give for *τοῦ διαβόλου*, as Acts x. 38. — *ὅτι σοῦ, κ. τ. λ.* The genuineness of this Doxology has been much questioned. It is omitted in some MSS., and is not cited by a single Latin Father, nor by any of the Greeks previous to Chrysostom. On the other hand it is found in the most ancient versions, as for instance, the Syriac; as well as in the oldest Greek MSS.; and it is likely that it has been omitted in some later MSS. in order to make the prayer harmonize more closely with St. Luke's version of it. On the whole the balance of evidence is in favour of its genuineness.

v. 14. *ἐὰν γὰρ κ. τ. λ.* The Lord's Prayer is a compilation rather than an original composition. Every petition in it may be found in one Jewish liturgy or another, with the exception of one clause, "as we forgive them that trespass against us". Our Lord therefore repeats and expounds this sentence to the disciples, as the only one which could be unfamiliar to them, or need explanation.

τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

- 16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταί, σκνθροποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ὅτι·
17 ἀπέχουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι· ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

- 19 “Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν· Ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.

- 22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἔστί, τὸ σκότος πόσον;

- 24 Οὐδεὶς δύναται δυσεὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα

v. 17. *ἀλειψαι*, sc. observe your usual every-day habits. The Jews never omitted to wash or anoint themselves, except at seasons of great mourning and humiliation. (2 Sam. xii. 16.)

v. 19. *διορύσσουσι* (sub. τοὺς οἴκους), lit. “dig through”. House-breakers in the East commonly made their entrance into a house by excavating the wall. So Thucyd. ii. 3, we hear of persons making their way in this manner from house to house along a whole street. The houses in Palestine were chiefly built of

clay hardened in the sun; a material which rendered the process above mentioned comparatively easy.

v. 22. *ἀπλοῦς*, in a natural healthy state. *πονηρὸς*, diseased, so that objects are seen imperfectly or distorted. So *πονηρὸς ὀφθαλμός*, “a man with diseased eyes”.

v. 24. *μισήσει*, an emphatic way of saying, that he will prefer the service of the one master to that of the other, but not implying any active dislike. (Comp. St. Luke xiv. 26.) — *Μαμμωνᾶ*,

μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθίσταται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ.

Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί 25
φάγητε καὶ τί πίνητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύ-
σησθε. Οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ
σῶμα τοῦ ἐνδύματος; ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐ- 26
ρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συν-
άγουσιν εἰς ἀποθήκας, καὶ ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέ-
φει αὐτά. οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; τίς δὲ ἐξ 27
ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐ-
τοῦ πῆχυν ἓνα; καὶ περὶ ἐνδύματος τί μεριμνᾶτε; κατα- 28
μάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς ἀνξάνει· οὐ κοπιᾷ, οὐδὲ
νῆθει· λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ 29
αὐτοῦ περιεβάλετο ὧν ἐν τούτων. Εἰ δὲ τὸν χόρτον τοῦ 30
ἀγροῦ, σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλό-
μενον, ὁ Θεὸς οὕτως ἀμφιένυσσιν, οὐ πολλῷ μᾶλλον
ὑμᾶς, ὀλιγόπιστοι; μὴ οὖν μεριμνήσητε, λέγοντες, Τί 31
φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα; πάντα γὰρ 32
ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατήρ ὑμῶν ὁ οὐ-

a Syriac word, used by the writers of the Talmud, to signify riches.

v. 26. *συνάγουσιν*, sub. *θέρος* or *σίτον*. (See iii. 12.)

v. 27. *ἡλικίαν*, "age", "duration of life", sc. "which of you by taking any amount of trouble can make your lives an hour longer?" — *πῆχυς*, a cubit, a measure equal to a foot and a half. The E. V. "add one cubit to his stature", misses the force of the passage. The addition of a foot and a half to the human height would be a very considerable alteration, whereas our Lord's meaning obviously is that

all our foresight and labour cannot make the *smallest* difference. The metaphor is taken from the journey of life, which cannot be made by any human means a foot longer than God has appointed. Comp. Ps. xxxix. 6. "Thou hast made my days as it were a span long". Comp. also the phrase "*πῆχυος χρόνος*", "a brief time".

v. 30. *χόρτον*, "vegetation" including both flowers and grass. — *κλίβανον*. It is still the custom in the East to heat the ovens with dried grass and flowers; which, under the hot sun of Palestine, become fit for fuel the day after they are cut down.

33 ράνιος ὅτι χρήσετε τούτων ἀπάντων· ζητεῖτε δὲ πρῶτον τὴν
 βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα
 34 πάντα προστεθήσεται ὑμῖν· μὴ οὖν μεριμνήσητε εἰς τὴν
 αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἐαυτῆς. Ἀρκετὸν
 τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

7 “Μὴ κρίνετε, ἵνα μὴ κριθῆτε· ἐν ᾧ γὰρ κρίματι κρί-
 2 νετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθή-
 3 σεται ὑμῖν. Τί δὲ βλέπεis τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
 τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ
 4 κατανοεῖς; ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλλω τὸ
 κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδὼν, ἡ δοκὸς ἐν τῷ
 5 ὀφθαλμῷ σου; ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ
 τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ
 6 κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. Μὴ δῶτε

v. 34. μεριμνήσητε, “be not disquieted about”. μεριμνάω is from μερίζω, “to divide or distract (the mind)”. Forethought how to provide for the wants of the morrow is not discouraged by this text. Our Saviour Him- self practised it, in causing a common purse to be kept (St. John xiii. 29); and again in ordering the fragments of the five loaves to be gathered up, as a provision for the next day’s meal. (St. John vi. 12.)

CHAP. VII.

PLACE, The hill country near Capernaum.

With this chapter compare St. Luke vi. 37—49.

v. 1. μὴ κρίνετε, κ. τ. λ. “Be not uncharitable in your interpretation of doubtful actions, and do not pronounce even a just condemnation, unless duty requires it”. We are not forbidden by this passage to bring criminals to justice; nor to form our opinions of men’s actions and characters by the standard of God’s word. Both these are positive duties. (Rom. xiii. 4; St. Matt. xviii. 17.)

v. 3. κάρφος, a very small splinter of wood, opposed to δοκός, the largest sized piece of wood, sc. a beam.

v. 6. μὴ δῶτε, sc. in connection with what has gone before. Though we are not to form hard or needless judgments of one another; yet neither are we to deal with the impure and unholy as with the godly. Dogs here represent the active assailants of the Gospel: Swine its sensual disregards. — τὸ ἄγιον. The metaphor is taken from sacrificial meat, which might not be eaten by any unclean animals. (Lev. xxii. 6.) — μαργαρίτας, “pearls”, sc. as being in appearance something like peas, the natural food of swine:

τὸ ἅγιον τοῖς κυσί· μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν
ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν
τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς.

Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται· 7
κρούετε, καὶ ἀνοιγήσεται ὑμῖν. Πᾶς γὰρ ὁ αἰτῶν λαμβά- 8
νει, καὶ ὁ ζητῶν εὕρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.
"Ἡ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς 9
αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; καὶ ἐὰν ἰχθὺν 10
αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; εἰ οὖν ὑμεῖς, πονηροὶ 11
ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,
πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει
ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν; Πάντα οὖν ὅσα ἂν θέλητε ἵνα 12
ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς·
οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται.

"Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, 13
καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ
πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· ὅτι στενὴ ἡ πύλη, 14
καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ
ὀλίγοι εἰσὶν οἱ εὕρισκοντες αὐτήν.

Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχον- 15
ται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι
λύκοι ἄρπαγες. Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε 16
αὐτούς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ
τριβόλων σῦκα; οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς κα- 17
λοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ.
Οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ 18
δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. Πᾶν δένδρον μὴ 19

whose fury would be raised by on οὖν vii. — ἵνα. See Append.
fancying that a cheat had been xvi.

put upon them. — στραφέντες, v. 14. τεθλιμμένη, "which has
sc. denoting the sidelong stroke been narrowed in". The path
— obliquum ictum — of the boar. is not *naturally* narrow, but has
— v. 12. οὖν, "then". as referr- been made so by man's fall and
ing to what was said vv. 14, 15. corruption. — τὴν ζωὴν the life
For this use of οὖν see Hoog. sc. the only real life.

- ποιοῦν καρπὸν καλὸν ἐκκύπτεται καὶ εἰς πῦρ βάλλεται.
- 20 Ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.
- 21 “Οὐ πᾶς ἔ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ’ ὁ ποιῶν τὸ θέλημα τοῦ
- 22 πατρὸς μου τοῦ ἐν οὐρανοῖς. Πολλοὶ ἑροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, ‘Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι προ-
- εφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν,
- 23 καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; καὶ τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ’ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.
- 24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτούς, ὁμοιωσάμεν αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκο-
- 25 δόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο
- 26 γὰρ ἐπὶ τὴν πέτραν. Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ,
- 27 ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ

v. 22. ἐν ἐκείνῃ τῇ ἡμέρᾳ, i. e. the day of judgment. The phrase occurs several times in the N. T. in the same sense (xxiv. 36; St. Mark xiii. 32; St. Luke xxi. 34). — *προεφητεύσαμεν*. Prophecy in Scripture does not necessarily signify predicting future events. Sometimes, as here, it means “preaching” (1 Cor. xiv. 1, 5): sometimes again merely composing or reciting sacred poetry, as of the priests of Baal (1 Kings xviii. 29). But as a general rule, prophecy supposes inspiration of some kind, as well as authority. There can be no difficulty however in believing that both inspiration, and a divine commission to teach, may really be given to the wicked.

Balaam and Caiaphas prophesied the truth, and Judas Iscariot wrought miracles by virtue of divine authority.

v. 24. πᾶς οὖν, an anacoluthon. The grammatical construction would be either *πάντα οὖν . . . ὁμοιωσάμεν*, or *πᾶς οὖν . . . ὁμοιωθήσεται*. (See xii. 36.)

v. 25. *ποταμοί*, rivers swollen to torrents by heavy rains, as is common in Palestine. So Kishon, which is but a scanty stream during the dry months, is related to have swept away the whole army of Sisera at one of its risings. (Judges v. 21.) — *τεθεμελίωτο* for *ἐτεθεμελίωτο*. The augment is often omitted in this tense for the sake of euphony.

άνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκεῖνῃ, καὶ ἔπεσε· καὶ ἦν ἡ πιῶσις αὐτῆς μεγάλη.”

Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τοῦ- 28
τους, ἐξεπλήσσαντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ 29
διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμ-
ματεῖς. Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν 8
αὐτῷ ὄχλοι πολλοί·

Καὶ ἰδὼν, λεπρὸς ἐλθὼν προσεκύνει αὐτῷ λέγων, “Κύ- 2
ριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.” Καὶ ἐκτείνας 3
τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων, “Θέλω, καθα-
ρίσθητι.” Καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. Καὶ 4
λέγει αὐτῷ ὁ Ἰησοῦς, “Ὅρα μηδενὶ εἰπῆς· ἀλλὰ ὕπαγε,

v. 29. ἐξουσίαν. Authority in- authority, nor limited to tradi-
herent and plenary, to amplify tional exposition, as was that of
and amend. Not mere derived the Scribe.

CHAP. VIII.

PLACE, v. 2—22, Capernaum and its vicinity; v. 23—27, The Lake of Gennessaret; v. 28—34, The S. E. shore of the Lake.

With v. 2—4, comp. St. Mark i. 40—45; St. Luke v. 12—14.
With v. 5—13, ————; St. Luke vii. 1—10.
With v. 14—17, ———— St. Mark i. 29—34; St. Luke iv. 38—40.
With v. 18—22, ————; St. Luke ix. 57—62.
With v. 23—34, ———— St. Mark iv. 35—v. 17; St. Luke viii. 22—37.

v. 1. αὐτῷ. This second αὐτῷ is redundant. Some MSS. read καταβάντος αὐτοῦ.

v. 2. λεπρός. This is not chronologically the first miracle related by St. Matt. (see Note iv. 12), but is placed first because Leprosy was (1) a curse, (2) a disease incurable by human physicians, (3) a type of sin. By healing it Christ proclaimed Himself Saviour, Priest and God.

v. 3. ἥψατο, which *man* was forbidden to do (Lev. xiii. 46), but which Christ, being God also, could do.

v. 4. ὄρα (sub. ὁπῶς) μηδ. εἰ. Our Lord usually enjoined si-

lence on those whom He healed, but not always (as St. Mark v. 19). Various reasons have been assigned for this difference in His practice; but *one* reason doubtless was, that the command was intended in every instance, as a discipline addressed to the moral nature of those restored to health. The injunction to silence, would be wholesome to the boastful and over-communicative: that to make public confession of Christ, to the indolent or timid. — τῷ ἱερεῖ, the priest, sc. the officiating priest for the time being. — δῶρον, see Lev. xiv. 1—32.

σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.”

- 5 Εἰσελθόντι δὲ τῷ Ἰησοῦ εἰς Καπερναοὺμ, προσῆλθεν
6 αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν, καὶ λέγων, “Κύριε,
ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ πάραλυτικός, δεινῶς βα-
7 σανιζόμενος.” Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, “Ἐγὼ ἐλθὼν
8 θεραπεύσω αὐτόν.” Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη,
“Κύριε, οὐκ εἰμι ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλ-
9 θῃς· ἀλλὰ μόνον εἰπέ λόγον, καὶ ἰαθήσεται ὁ παῖς μου.
10 Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἔξουσίαν, ἔχων ὑπ’
ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ
πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ
μου, Ποίησον τοῦτο, καὶ ποιεῖ.”
11 Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολου-
θοῦσιν, “Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην
12 πίστιν εὗρον. Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν
καὶ δυσμῶν ἥξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ
καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· οἱ δὲ

v. 5. προσῆλθεν, “came to Him”, sc. through the intercession of others. (St. Luke vii. 3.) We often use this metaphorical language ourselves, and the usage was still more common with the Hebrews. — ἑκατόνταρχος, a centurion probably in the army of Herod Antipas; for there is no reason to suppose that the Romans had any legion stationed in Galilee. It is probable also from St. Luke’s account that the centurion was a proselyte, like Cornelius.

v. 9. καὶ γὰρ, connecting what follows with μόνον εἰπέ, sc. I know the obedience rendered to authority, having both received it and paid it. But I have superiors and you have none. If then my commands are promptly

obeyed by my servants, how much more yours by the Powers of Nature who are your ministers.

v. 12. ὁ κλαυθμὸς, κ. τ. λ. “The weeping and gnashing of teeth”. Some account for the presence of the article by supposing it to apply definitely to the οἱ υἱοὶ τῆς β., “then shall be *their* weeping”, i. e. then shall they weep, etc. But this is scarcely satisfactory, when it is remembered that in every passage (and there are six in the N. T.) where the expression occurs, the article is always prefixed. Bengel’s explanation “the lamentation”, i. e. *real* lamentation, of which suffering in this life is but a shadow, is striking, but overstrained. It seems more likely that our Lord is re-

υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώ-
τερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόν-
των.” Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῳ, “Ὑπαγε, 13
καὶ ὡς ἐπίστευσας γεννηθήτω σοι.” Καὶ ἰάθη ὁ παῖς
αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν 14
πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν, καὶ ἤψατο 15
τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ
ἡγέρθη, καὶ διηκόνει αὐτοῖς.

Ὅψιās δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους 16
πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς
κακῶς ἔχοντας ἐθεράπευσεν· ὅπως πληρωθῇ τὶ ῥηθὲν διὰ 17
Ἡσαΐου τοῦ προφήτου, λέγοντος, ‘Αὐτὸς τὰς ἀσθενείας
ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.’

Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν, ἐκέλευ- 18
σεν ἀπελθεῖν εἰς τὸ πέραν. Καὶ προσελθὼν εἰς γραμμα- 19
τεὺς εἶπεν αὐτῷ, “Διδάσκαλε, ἀκολουθήσω σοι, ὅπου ἐὰν
ἀπέρχῃ.” Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, “Αἱ ἀλώπεκες φω- 20

ferring to a familiar idea among the Jews (derived perhaps from Psalm cxii. 10), that weeping and gnashing of teeth shall be the portion of the ungodly, and consist especially in the witnessing the prosperity of the righteous. Our Lord points out how truly “the weeping and gnashing of teeth”, they spoke of, should be realized by the lost, when they beheld the accepted entering the joy of their Lord.

v. 16. ὁψίας, sub. ὥρας. There were two ὥραι known to the Jews; πρώτη from the ninth hour (our 3 p. m.) to the sixth, and δευτέρα from our 6 to 9 p. m. (See marg. reading Exod. XII. 6.)

v. 17. αὐτός. Isaiah liii. 4.

v. 19. εἰς γραμμ. note εἰς as opposed to the πολλούς and

γραμματεῖς to the ὄχλους cf. v. 18. ‘a simple individual and he a scribe.’

v. 20. Our Lord does not in all likelihood mean that there was literally no habitation anywhere, to which He had a special right; for it is plain from St. John i. 38, 39, that He had a house of some kind, where Andrew and the other disciple visited Him, and this is confirmed by the frequent use of the word ἡ οἰκία, “the house”, whenever He is spoken of as sojourning in Capernaum. The phrase denotes a place of security, sc. in time of persecution and danger. The author of the Notes on the Gospels quotes a passage from an Oriental writer, in which he says that after the Franks lost

λεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις·
ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλίνειν.”

21 Ἐτερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, “Κύριε,
ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα
22 μου.” Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, “Ἀκολουθεῖ μοι, καὶ ἄφες
τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.”

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ
24 μαθηταὶ αὐτοῦ. Καὶ ἰδοὺ, σεισμός μέγας ἐγένετο ἐν τῇ

Ptolemais, they had “no place where they could lay their head”, i. e. no stronghold to retire to. — *κατασκηνώσεις*, “roosting places”, places of shelter in a storm or by night (hardly “nests”, as in E. V., for which *νεοσσιαί* would be the Greek). — *υἱὸς τ. α.* A title probably borrowed from Dan. vii. 13, where it is used as descriptive of the Messiah. Throughout the Gospel history it is our Lord’s ordinary way of designating Himself: but it is never there applied to Him by any other person; and indeed only twice in any part of the N. T. (Acts vii. 56; Rev. i. 13). He probably uses it in order to keep the great truth of His Humanity constantly in the minds of His hearers. They who believed on Him, readily acknowledged His Godhead, as for instance the boatmen on the lake (xiv. 33), the centurion at the crucifixion (xxvii. 54), and Martha (St. John xi. 27), etc. But His Manhood was a far deeper mystery; nor does it seem to have been ever fully understood during His stay on earth. — *ποῦ* for *ὅπου*. The interrogative for the relative.

v. 21. *ἕτερος*. St. Philip, accord. to Clem. Alex. (Strom. iii. 4.) — *κύριε*. This was said in reply to the command *already*

given, “Follow thou me”, which St. Matthew omits. (See St. Luke ix. 59.) The duty of burying their parents was regarded as particularly sacred by the Jews. (Comp. Tobit. vi. 14.)

v. 22. *ἄφες, κ. τ. λ.*, sc. Let the men of the world regard its duties as the chief things to be thought of, if they like: but thou hast a higher call. (Comp. St. Luke ix. 60.) It is probable that our Lord is quoting some proverbial expression, such as “the living for the living, and the dead for the dead”, where the latter clause is added, not so much because it contains an independent meaning, as because it fills out and rounds off the sentiment. No doubt also there is a slight play on the double meaning of *νεκρός*, which might denote either the physically or the spiritually dead. Such plays on words were not regarded as undignified in ancient times, and are elsewhere employed by our Lord. (See x. 39.)

v. 24. *σεισμός*. Caused no doubt by a sudden gust from the mountains, as is common on the lake of Gennesaret; and indeed on all lakes bordered by high hills.

θαλάσση, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ 25 ἤγειραν αὐτὸν, λέγοντες, “Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα.” Καὶ λέγει αὐτοῖς, “Τί δειλοί ἐστε, ὀλιγόπιστοι;” 26 Τότε ἐγερθεῖς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη. Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες, “Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;”

Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν 28 Γεργεσηνῶν, ὑπῆντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης· καὶ ἰδὸν, ἔκραξαν, λέγοντες, “Τί ἡμῖν καὶ σοὶ, Ἰησοῦ, υἱὲ τοῦ Θεοῦ; ἡλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;”

Ἦν δὲ μακρὰν ἀπ’ αὐτῶν ἀγέλη χοίρων πολλῶν βοσκο- 30 μένη. Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες, “Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων.” Καὶ εἶπεν αὐτοῖς, “Υπάγετε.” Οἱ δὲ ἐξελ- 32 θόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδὸν, ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. Οἱ δὲ βόσκοντες 33 ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα,

v. 24. ἐκάθευδε. The union of the Two Natures in Christ is here very strongly brought out. As Man He succumbs to the Powers of Nature and sleeps: as God the Powers of Nature succumb to *Him* and subside.

v. 28. Γεργεσηνῶν. Perhaps traditionally so called from having been anciently the country of the Gergashites. The existence of a city called Gergesa is a mere conjecture. St. Mark and St. Luke call the spot “the country of the Gadarenes”. — δύο δ. St. Mark and St. Luke

mention only one demoniac. Neither of them however say that there was *but* one. It is likely that one only came into direct collision with our Lord: indeed it does not appear that more than one was healed (see St. Luke viii. 35), but the eye-witness St. Matthew remembered that there *were* two. — As regards demoniac possession, see Append. X.

v. 29. τί (sub. κοινὸν) ἡμῖν καὶ σοι—πρὸ καιροῦ. for πρὸ (τοῦ) καιροῦ ‘before the appointed time’, i. e. the Day of Judgment.

- 34 καὶ τὰ τῶν δαιμονιζομένων. Καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρέκλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.
- 9 Καὶ ἐμβὰς εἰς τὸ πλοῖον διεπέρασε καὶ ἦλθεν εἰς τὴν
2 ἰδίαν πόλιν. Καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπε τῷ παραλυτικῷ, “Θάρσει, τέκνον, ἀφέωνταί σοι αἱ
3 ἁμαρτίαι σου.” Καὶ ἰδοὺ, τινὲς τῶν γραμματέων εἶπον
4 ἐν ἑαυτοῖς, “Οὗτος βλασφημεῖ.” Καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, “Ἵνα τί ὑμεῖς ἐνθυμεῖσθε πο-
5 νηρὰ ἐν ταῖς καρδίαις ὑμῶν; τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι. ἢ εἰπεῖν, Ἐγείραι καὶ
6 περιπάτει; Ἵνα δὲ εἰδῇτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας,” (τότε λέγει τῷ παραλυτικῷ,) “Ἐγερθεὶς ἄρῃ σου τὴν κλίνην, καὶ ὑπάγε
7 εἰς τὸν οἶκόν σου.” Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον
8 αὐτοῦ. Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεόν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.
- 9 Καὶ παράγων ὁ Ἰησοῦς ἐκείθεν εἶδεν ἄνθρωπον καθή-

CHAP. IX.

PLACE, v. 1—34, Capernaum; v. 35—38, Galilee.

With v. 1—17, compare St. Mark ii. 1—22; St. Luke v. 17—39.

With v. 18—26, ——— St. Mark v. 22—43; St. Luke viii. 41—56.

v. 27—31, peculiar to St. Matthew.

With v. 32—34, compare ———; St. Luke xi. 14, 15.

With v. 35—38, ——— St. Mark. vi. 6.

v. 1. τὴν ἰδίαν π. Capernaum. ἀφέωνται, “have been forgiven thee”, i. e. already, even before our Lord spoke.

v. 4. αὐτῶν, viz., both the paralytic and those who brought him. Doubtless the former had faith, or he would not have consented to so hazardous an experiment, as that employed in bringing him to Christ. Note here, that the faith of others may *help* in procuring blessings for their fellow-Christians. —

v. 6. ἐπὶ τῆς γῆς, sc. as reminding them, among other things, that sins will be forgiven *on earth*, or not at all.
v. 9. τελώνιον, the toll-house on the shores of the lake of Genesaret, where customs were collected from vessels shipping, or landing goods, at Capernaum. — *Ματθαῖον*. See Proleg. i.

μενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ,
 “Ἀκολούθει μοι.” Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, 10
 πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ
 Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. Καὶ ἰδόντες οἱ Φαρισαῖοι 11
 εἶπον τοῖς μαθηταῖς αὐτοῦ, “Διὰ τί μετὰ τῶν τελωνῶν καὶ
 ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;” Ὁ δὲ Ἰησοῦς 12
 ἀκούσας εἶπεν αὐτοῖς, “Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες
 ἰατροῦ, ἀλλ’ οἱ κακῶς ἔχοντες. Πορευθέντες δὲ μάθετε τί 13
 ἐστίν,” “Ἐλεον θέλω, καὶ οὐ θυσίαν.” οὐ γὰρ ἦλθον καλέ-
 σαι δικαίους, ἀλλ’ ἁμαρτωλοὺς εἰς μετάνοιαν.”

Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες, 14
 “Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ
 μαθηταί σου οὐ νηστεύουσιν;” Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, 15
 “Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ’ ὅσον μετ’
 αὐτῶν ἐστίν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ
 ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. Οὐδεὶς δὲ 16

v. 10. ἐν τῇ οἰκίᾳ, i. e. in the house of St. Matthew. (See St. Mark ii. 15; St. Luke v. 29.) The Scribes and Pharisees were not present at the feast; but saw our Lord with the other guests entering St. Matthew's house; and addressed their complaint to the disciples, when they came out again.

v. 13. πορευθέντες, sc. in the experience of their future missionary travel. — ἔλεον κ. τ. λ. Hosea vi. 6. We are not to understand that sacrifice is not valued, but that mercy is the more precious of the two in God's sight. — δικαίους. Not that any are per se righteous. Our Lord's meaning is: “If you think yourselves righteous, I have nought to do with you. My mission is to sinners only.”

v. 14. οἱ μαθ. accord. to St.

Luke, the Pharisees put the question. But there is no discrepancy. St. Mark says (ii. 18) that it was put jointly by the two parties, doubtless after previous consultation.

v. 15. οἱ υἱοί. The persons so called were the friends of the bridegroom, usually nearly of his own age; who according to the Jewish custom, accompanied him when he went to fetch home the bride; and feasted with him for seven days afterwards, with as much magnificence as the new-married couple could afford. (See xxv. 1. St. John ii. 1 ff.)

v. 16. ἀγνάφον, “unfulled” cloth: — αἶρει, “draws away,” viz., the softer edges of the old cloth, and so “takes away” more of it. — ἄσχοι, skins, used in the East as bottles. If these were old and worn, the fermen-

- ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον
- 17 σχῆμα γίνεται. Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκούς καινοὺς, καὶ ἀμφοτέρωθεν συντηροῦνται.
- 18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδὼν, ἄρχων ἐλθὼν προσεκύνη αὐτῷ, λέγων, “Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίδες τὴν χεῖρά σου ἐπ’ αὐτήν, καὶ
- 19 ῥήσεται.” Καὶ ἐγεγρεῖται ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.
- 20 Καὶ ἰδὼν, γυνὴ αἰμορροοῦσα δώδεκα ἔτη, προσελθοῦσα
- 21 ὀπίσθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. Ἐλεγε γὰρ ἐν ἑαυτῇ, “Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ,
- 22 σωθήσομαι.” Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτήν εἶπε, “Θάρσει, θυγάτερ· ἡ πίστις σου σέσωκέ σε.” Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκεῖνης.
- 23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον, λέγει αὐ-
- 24 τοῖς, “Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ

tation of the new wine would cause them to burst. The meaning is that the disciples must be made new in Christ (Comp. ii. Cor. v. 17. Gal. vi. 15) before they are fit to receive the ordinances of the Gospel. The Pharisees are the old bottles, the disciples, the new: the Gospel the new wine (Beng.).

v. 18. ἄρτι ἐτελεύτησεν, “is dead by this time”: as we speak when we feel sure that something *must* have happened. It appears from St. Mark v. 23, and St. Luke viii. 42, that the damsel was not actually dead when her father left her, but at the last gasp.

v. 20. ἥψατο. Here again, the contact of the sinner with Christ cleanses her, but does not infect Him. A merely human Priest would have been tainted. (Lev. xv. 19.)

v. 23. αὐλητὰς. The custom of hiring musicians at a funeral, was well known to the Jews for many centuries before the birth of Christ. See Jerem. xlviii. 36, and Amos ch. v. 16, where the practice is plainly alluded to. In our Lord's time it was the usage of other nations also, and still continues to be so in the East to this day.

v. 24. οὐ γὰρ . . . καθεύδει, said to the persons who were

καθεύδει.” Καὶ κατεγέλων αὐτοῦ. “Ὅτε δὲ ἐξεβλήθη ὁ 25
ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη
τὸ κοράσιον· καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν 26
ἐκείνην.

Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ 27
δύο τυφλοὶ, κρᾶζοντες καὶ λέγοντες, “Ἐλέησον ἡμᾶς, υἱὲ
Δαβίδ.” Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ 28
τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, “Πιστεύετε ὅτι δύνα-
μαι τοῦτο ποιῆσαι;” Λέγουσιν αὐτῷ, “Ναὶ, Κύριε.” Τότε 29
ἤψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων, “Κατὰ τὴν πίστιν
ὕμῶν γενηθήτω ὑμῖν.” Καὶ ἀνεψόχθησαν αὐτῶν οἱ ὀφθαλ- 30
μοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων, “Ὅρατε
μηδεὶς γινωσκέτω.” Οἱ δὲ ἐξελθόντες διεφῆμisan αὐτὸν 31
ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

Αὐτῶν δὲ ἐξερχομένων, ἰδὼν, προσήνεγκαν αὐτῷ ἄνθρω- 32
πον κωφὸν δαιμονιζόμενον. Καὶ ἐκβληθέντος τοῦ δαιμο- 33
νίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγον-
τες, “Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ.” Οἱ δὲ 34
Φαρισαῖοι ἔλεγον, “Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλ-
λει τὰ δαιμόνια.”

Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κω- 35

making preparations for the burial, and intimating that their trouble was unnecessary: for though the damsel as a matter of fact was dead, yet, as regarded any practical effect, she might be considered as asleep, seeing that He was about to awaken her to life. He uses the same expression in the instance of Lazarus, St. John xi. 11.

v. 30. ἐνεβριμήσατο, “charged them sternly”—with emphatic warning, of what the consequence of disobedience would be. Th. βολιμη, threatening. (See Blomf. Gloss., Sept. c. Theb. 457.)

v. 31. διεφῆμisan, see note on viii. 4. The men were not wanting in faith, nor in readiness to proclaim it; as their whole conduct before their cure demonstrates. Their disposition was plainly to be forward and overcommunicative in spiritual things; and the command to be silent was a discipline peculiarly suited to their case. Their failing under it, proves in a striking manner how easily men, who can resist temptations which assail the strong points of their character, will yield to those which attack them on their weaker side.

μας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων
 τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον
 36 καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. Ἰδὼν δὲ τοὺς ὄχλους,
 ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι καὶ ἐρριμ-
 37 μένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. Τότε λέγει τοῖς
 μαθηταῖς αὐτοῦ, “Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται
 38 ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ
 10 ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.” Καὶ προσκαλεσάμενος
 τοὺς δώδεκα μαθητάς αὐτοῦ, ἔδωκεν αὐτοῖς ἔξουσίαν πνευ-
 μάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν
 πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶ-
 τος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς
 3 αὐτοῦ. Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελ-

v. 38. ἐκβάλῃ. ἐκβάλλω in the forth”, the notion of haste being N. T. frequently means “to bring added.

CHAP. X.

PLACE, Galilee.

With v. 1—4, comp. St. Mark iii. 14—19; St. Luke vi. 13—16.

With v. 5—15, comp. St. Mark vi. 7—11; St. Luke ix. 1—5.

v. 16—42, peculiar to St. Matthew.

v. 1. ἔξουσίαν πν., “power over spirits”. ἔξουσία is similarly joined to a genitive, St. John xvii. 2.

v. 2. πρῶτος. First in order and dignity. He was the first to confess Christ, the first to preach Him, the first to baptize in His name. No impartial reader of Scripture can fail to see the prominence given to this Apostle throughout the Gospel history. (St. Luke xxii. 31; St. Matt. xvi. 17.) But there is not the faintest trace of authority committed to him over the other Apostles. He is every-where the elder brother; no-

where the guardian to supply the place of a lost parent.

v. 3. Θαδδαῖος, a Græcised version of Thaddai, the Syriac for Judas. — Λεββαῖος, derived by Lightfoot from Lebba, a supposed town of Galilee. But the only author cited as mentioning this town, is Pliny (Nat. Hist. v. 19), in which passage all the best editions read Jebba; and Brotier remarks, “de Jebba ceteri scriptores silent”. Jerome deduces it from a Chaldee word signifying the heart; but his interpretation of this word is questionable. Besides, it is plain both from the absence of the

φὸς αὐτοῦ· Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ
Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεβ-
βαῖος ὁ ἐπικληθεὶς Θαδδαῖος· Σίμων ὁ Κανανίτης, καὶ 4
Ἰούδας Ἰσκαριώτης ὁ καὶ παραδούς αὐτόν.

Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγέλλας 5
αὐτοῖς, λέγων, “Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς
πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε· πορεύεσθε δὲ μᾶλλον πρὸς 6
τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. Πορευόμενοι δὲ 7
κηρύσσετε, Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. Ἀσθε-
νοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, νεκροὺς ἐγείρετε, 8
δαιμόνια ἐκβάλλετε. Δωρεὰν ἐλάβετε, δωρεὰν δότε.

Μὴ κτήσησθε χρυσὸν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς 9
τάς ζώνας ὑμῶν, μὴ πῆραν εἰς ὁδὸν, μηδὲ δύο χιτῶνας, 10
μηδὲ ὑποδήματα, μηδὲ ῥάβδον· ἄξιός γάρ ὁ ἐργάτης τῆς
τροφῆς αὐτοῦ ἐστίν. Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλ- 11
θῃτε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· κἀκεῖ μένετε,
ἕως ἂν ἐξέλθῃτε. Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπά- 12

article, and from the words ὁ ἐπικλ. Θαδδ. being appended to it, that Λεββ. is not a local or characteristic title, but a real name. Probably it is another form of Λέβης, or Levi. So Theodoret (Quæst. 16, ad n.) “Θαδδαῖος, ὁ καὶ Λέβι”. See Proleg. i, p. 2, where passages are cited from early writers, which make it appear that not St. Matthew only, but another also of the Twelve bore this name.

v. 4. *Κανανιτής*, derived from a Hebrew word signifying zeal; and equivalent to the name Zelotes, given to this Apostle by St. Luke vi. 15. The notion that *Κανανιτής* signifies that he was a native of Cana in Galilee, appears to be a mere guess. The Greek in that case

would have been *Κανιτής*, as we have *Ἰεροσολυμιτής* for a native of Jerusalem. — *Ἰσκαριώτης*. No satisfactory explanation has ever been given of this name. It is said to have been derived from Iscarioth, a village in Ephraim; or from Kerioth, a town of Judah; or to be deduced from a Hebrew word signifying a liar; or lastly, from a Syriac word, denoting a purse-bearer. The first opinion, which has the authority of Eusebius and Jerome, seems preferable.

v. 9. He requires of preachers of the Gospel, 1. entire surrender of worldly advantages, 2. implicit reliance on Him.

v. 11. *ἄξιός*. The preachers of the word are to be courteous to all, but familiar only with the godly.

- 13 σασθε αὐτήν. Καὶ ἐὰν μὲν ἡ ἡ οἰκία ἁγία, ἐλθέτω ἡ εἰ-
 ρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἡ ἁγία, ἡ εἰρήνη ὑμῶν
 14 πρὸς ὑμᾶς ἐπιστραφήτω· καὶ ὅς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ
 ἀκούσῃ τοὺς λόγους ὑμῶν, ἔξερχόμενοι τῆς οἰκίας ἢ τῆς
 πόλεως ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.
 15 Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γο-
 μόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.
 16 “Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύ-
 κων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς
 17 αἱ περιστεραί. Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παρα-
 δώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς
 18 αὐτῶν μαστιγάσουσιν ὑμᾶς· καὶ ἐπὶ ἡγεμόνας δὲ καὶ Βα-
 σιλεῖς ἀχθήσεσθε ἕνεκεν ἑμοῦ, εἰς μαρτύριον αὐτοῖς καὶ
 19 τοῖς ἔθνεσιν. Ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ περιμνή-
 σῃτε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ
 20 τῇ ὥρᾳ τί λαλήσετε· οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ
 21 τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. Παρα-
 δώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον·
 καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν
 22 αὐτούς. Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά
 23 μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. Ὅταν

v. 14. ἐκτινάξατε. The Jews regarded Palestine as conse-
 crated ground, into which it would be profanation to bring
 anything belonging to a foreign
 land. For this reason when re-
 turning from a journey they
 would stop on the border of
 the Holy Land, and wipe the
 dust from their shoes and gar-
 ments. Nor would they allow
 herbs or plants to be brought
 in, for fear that some earth
 might cling to their roots. To
 shake the dust off their feet
 then, was to intimate that they
 whom they thus left had be-
 come to them as heathen men

and publicans. (Comp. Acts
 xiii. 51.)

v. 15. ἡμέρᾳ κρίσεως, for τῇ
 ἡμ. τῆς κρίσ. The first article
 is omitted after the preposition
 ἐν, and its omission necessitates
 the omission of the second. For
 if the day is not definite, the
 judgment which took place on
 it could not be so either.

v. 18. So St. James and St.
 Peter were brought before
 Agrippa I; St. Peter and St.
 John twice before the San-
 hedrin; St. Paul at various
 times before Sergius Paulus,
 Gallio, Porcius Festus, Felix,
 and Agrippa II.

δὲ διαώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην. Ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος 24 ὑπὲρ τὸν κύριον αὐτοῦ. Ἀρκετὸν τῷ μαθητῇ ἵνα γένηται 25 ὥς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὥς ὁ κύριος αὐτοῦ. Εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐκάλεσαν, πόσω μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ; Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν 26 γὰρ ἔστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. Ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε 27 ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων.

Καὶ μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν 28 δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γένει. Οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἕν ἐξ αὐτῶν 29 οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν· ὑμῶν δὲ 30 καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσί. Μὴ 31 οὖν φοβηθῆτε· πολλῶν στρουθίων διαφέρετε ὑμεῖς.

Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀν- 32 θρώπων, ὁμολογήσω καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. Ὅστις δ' ἂν ἀρνήσῃται με ἔμπρο- 33

v. 23. ἕως ἂν, i. e. primarily, until He shall come to destroy Jerusalem: secondarily and finally, until He shall return in Judgment.

v. 24. μαθητὴς, not ὁ μαθητῆς, as in the next verse. The sense is, "there is not a disciple that is greater". In universal negatives of this description the article is usually omitted.

v. 25. ἵνα γέν. See App. xvi. (4.)

v. 27. σκοτία, sc. "What I say to you in parables, do you

teach in plain language"; or, as some think, What I teach in private, do you teach openly. This meaning however is expressed in the latter half of the verse. — εἰς τὸ οὐς, an allusion to the practice of the Jewish doctors, who delivered their expositions of Scripture in a low tone to an interpreter; he repeating them in a loud voice to the congregation.

v. 29. ἀσσαρίου. See App. v.

v. 32. ὁμολ. ἐν ἐμοί. Hebraistic for ὁμολ. ἐμέ.

σθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ γὰρ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

- 34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ
 35 ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. Ἦλθον γὰρ διχά-
 σαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ
 τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς·
 36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. Ὁ φιλῶν
 37 πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἄξιος· καὶ ὁ
 38 φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἄξιος· καὶ
 ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω
 39 μου, οὐκ ἔστι μου ἄξιος. Ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπο-
 λέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ
 40 εὕρήσει αὐτήν. Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ
 41 δεχόμενος δέχεται τὸν ἀποστείλαντά με. Ὁ δεχόμενος προ-
 φήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ
 ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λή-
 42 ψεται· καὶ ὃς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτή-
 ριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν,
 οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.”

v. 35. διχάσαι. The infinitive implies that the divisions in question were the consequence, not the object, of Christ's coming.

v. 36. Micah vii. 6. τοῦ ἀνθρώπου, sc. τοῦ ἀνθρώπου (τοῦ οἰκοδεσπότου). (See xxi. 33.) The article is added because the man (i. e. the master) of the house is meant. Compare xii. 29. τὴν οἰκίαν τοῦ ἰσχυροῦ.

v. 38. λαμβάνει. The criminals condemned to crucifixion, carried their own cross to the place of execution. So Plutarch, *ἐκαστος κακούργων ἐκφέρει τὸν αὐτοῦ σταυρὸν*. By taking up the cross, our Lord means *will- ingness* to endure trial and suffering for His sake.

v. 39. εὐρὼν. The meaning turns on the double sense of the word *ψυχή*, which signifies both life and soul, sc. “He that seeketh to save his life (by sacrifice of duty) shall lose his soul”, — “he that loseth his life, for My sake, shall save his soul”. — *εὐρίσκειν* signifies to be successful in seeking a thing. The same sense is expressed in different words by the other Evangelists. St. Mark viii. 35; St. Luke ix. 24; St. John xii. 25.

v. 41. εἰς. See Note on ch. v. 35.

v. 42. μικρῶν, an affectionate manner of speaking of His disciples, St. John xiii. 33; comp. also St. Matt. xviii. 3. — *ψυχροῦ*, sub. *ὑδατος*, a common ellipsis both in Greek and Latin authors.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώ- 11
δεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ
κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ 2
Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ, εἶπεν αὐτῷ, 3
“Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν;” Καὶ ἀπο- 4
κριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Πορευθέντες ἀπαγγεῖlate
Ἰωάννῃ, ὃ ἀκούετε καὶ βλέπετε· τυφλοὶ ἀναβλέπουσι, καὶ 5

CHAP. XI.

PLACE, Galilee.

With v. 1—19, compare St. Luke vii. 18—35.*

With v. 20—30, ——— St. Luke x. 13—22.

v. 2. Ἰωάννης. St. John was confined in the castle of Machærus beyond Jordan, on the north-east coast of the Dead Sea.

v. 3. Σὺ εἶ. It seems most reasonable, as well as most reverent, to suppose that the Baptist sent his disciples with this question to Christ, for the sole purpose of convincing them that He was the Messiah. It is plain from ix. 14, that they had distrusted His teaching, as being essentially different from that of their own master. It would require some overwhelming proof to reconcile the disciples of one system, to another so wholly alien to it in many important particulars: and this proof would best be afforded by hearing and witnessing the mighty works of our Lord. See St. Luke vii. 21. It has been urged that the answer (v. 4), and the reproof, (v. 6) are addressed to St. John and not to them. But if the Baptist under the guidance of divine wisdom, thought it best to resolve their doubts by putting the question in his own name, we may well suppose that our Sa-

viour would follow out the same plan in His reply: and the reproof spoken of may as well apply to the Baptist's disciples, as to himself. Indeed if we do not adopt this hypothesis, we must suppose that St. John was not sure whether our Lord was the Messiah; and that his full confession of Him (St. John i. 29), in which he evinced knowledge not only of His person, but of His mission, was a declaration made indeed under divine inspiration; but the full purport of which was unknown to the speaker himself. This is possible, but highly improbable, as every one who reads St. John i. 32—34; iii. 27—36, must surely acknowledge. The theory sometimes advanced, that St. John's question was meant as a tacit reproach to our Lord, for allowing him to remain in prison unaided, is too derogatory to the character of the Baptist to be entertained; and is besides quite inconsistent with the eulogy pronounced on him immediately afterwards.

- χωλοὶ περιπατοῦσι· λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι·
 6 νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται· καὶ μακάριός
 ἐστίν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.”
- 7 Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς
 ὄχλοις περὶ Ἰωάννου, “Τί ἐξήλθετε εἰς τὴν ἔρημον θεά-
 8 σασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξήλθετε
 ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδού, οἱ
 τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν· ἀλλὰ
 9 τί ἐξήλθετε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσό-
 10 τερον προφήτου· οὗτος γάρ ἐστι περὶ οὗ γέγραπται, ‘Ἴδού,
 ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς
 11 κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.’ Ἀμὴν λέγω
 ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μελῶν Ἰωάννου
 τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρα-
 12 νῶν μελῶν αὐτοῦ ἐστίν. Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου

v. 7. *κάλαμον*, sc. to see a weak unstable character trembling at every blast of persecution. Our Saviour seems to be admonishing those near Him, who had heard the question of the Baptist and His own answer, not to mistake his character. He tells them that the preacher they had gone out to hear was no coward, no worldling, but a prophet, yea, and more than a prophet.

v. 10. *ἰδού*. Malachi iii. 1.

v. 11. *ὁ μικρότερος*. “Less than even one of His little ones”. The meaning is, that the Baptist was greater than any that had preceded him, in respect of his office as the immediate forerunner of Christ; in his fuller knowledge of Him; and in his being himself the subject of prophecy. And yet in point of dignity of employment; in nearness of approach to Christ; and in fulness of know-

ledge; the humblest preacher of the Gospel, nay (as regards the two last particulars) the humblest Christian, is greater than he. The parallel passage in St. Luke seems to fix the meaning to Christian *teachers*. (St. Luke vii. 28.)

v. 12. *βιάζεται*. In allusion probably to the publicans who had believed on Him; and who, as we learn from the parallel passage in St. Luke (vii. 29), broke out into praise of God when they heard the foregoing words of Christ. Some of these publicans were not improbably heathens (Tertullian indeed says that they all were, but in that he is doubtless mistaken) and all the publicans were regarded by the Jews as denationalized and unchurched by their calling; an opinion which our Lord Himself appears to share (xviii. 17). Now it should be remembered that at present the

τοῦ βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασται ἀρπάζουσιν αὐτήν. Πάντες γὰρ οἱ προφηταὶ 13 καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν· καὶ εἰ θέλετε 14 δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. Ὁ ἔχων ὠτα ἀκούειν, ἀκουέτω.

Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶ παιδα- 15
ρίοις ἐν ἀγοραῖς καθημένοις, καὶ προσφωνοῦσι τοῖς ἐταί- 16
ροις αὐτῶν, καὶ λέγουσιν, *Ἡυλήσαμεν ὑμῖν, καὶ οὐκ ὠρχή-* 17
σασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. Ἦλθε γὰρ 18
Ἰωάννης μῆτε ἐσθίων μῆτε πίνων, καὶ λέγουσι, *Δαιμόνιον*
ἔχει. Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ 19
λέγουσιν, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἶνοπότης, τελωνῶν
φίλος καὶ ἁμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν
τέκνων αὐτῆς.”

Τότε ἤρξατο ἐνεδίδειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ 20
πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. “Οὐαὶ σοι, 21

kingdom of heaven was open only to the Jews (xv. 24), the veil of the Temple not having yet been rent. Those then of the heathen and other publicans, who with a zeal and earnestness that would not be gained, had attached themselves to Christ, might be said *βιάζεσθαι*, sc. to seize by force what was properly the portion of another. That it was possible for heathens to extort, as it were, by faith some share in the Gospel mercies, even during our Saviour's life, is evident from the case of the Syro-Phœnician woman. (St. Mark vii. 30.)

v. 14. *εἰ θέλετε*. St. John was not literally Elias, viz., that prophet raised from the dead; as St. John himself told the Jews when they asked him. (St. John i. 21.) But he was *the* Elias promised (Malachi iv. 5),

the person, that is, who was to fulfil the prophecies of his coming. (St. Luke i. 17; St. Matt. xvii. 12.)

v. 19. *καί*. “Yet wisdom hath been justified of her children”, i. e. notwithstanding the slander of the world, the true wisdom of John's dispensation and of Mine also, has been discerned and glorified by the truly wise. *καί*, “yet, nevertheless”, for a similar usage see St. John ix. 30. — *ἐδικαιώθη*, justified, vindicated, that is, from all doubt, or blame. *δικαίω* is similarly used St. Luke vii. 49. — *σοφία*, divine wisdom, i. e. piety. Job xxviii. 28; Psalm xc. 12; Prov. and Wisd. Sol. pass.

v. 21. *Χοραζίν*. A small town (mentioned by St. Matt. and St. Luke, but by no other contemporary writer) situated on the W. coast of the lake of Gen-

- Χοραζὶν, οὐαὶ σοι, Βηθσαιδάν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι
 ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν
 22 σάκκῳ καὶ σποδῷ μετενόησαν. Πλὴν λέγω ὑμῖν, Τύρῳ καὶ
 Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. Καὶ
 23 σὺ, Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου
 καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις
 24 αἱ γενόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι τῆς σήμερον. Πλὴν
 λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ
 κρίσεως, ἢ σοί.”
- 25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, “Ἐξο-
 μολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,
 ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλ-
 26 λυψας αὐτὰ νηπίοις. Ναὶ ὁ πατήρ, ὅτι οὕτως ἐγένετο
 27 εὐδοκία ἔμπροσθέν σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ
 πατρός μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν, εἰ μὴ ὁ πατήρ·
 οὐδὲ τὸν πατέρα τίς ἐπιγινώσκει, εἰ μὴ ὁ υἱὸς, καὶ ὃς
 28 ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. Δεῦτε πρὸς με πάντες
 οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.
 29 Ἄρατε τὸν ζυγὸν μου ἐφ’ ὑμᾶς, καὶ μάθετε ἀπ’ ἐμοῦ, ὅτι
 30 πραῖός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυ-
 σιν ταῖς ψυχαῖς ὑμῶν. Ὁ γὰρ ζυγός μου χρηστός, καὶ
 τὸ φορτίον μου ἐλαφρόν ἐστιν.”

nesaret. According to Eusebius it was 12 miles from Capernaum: Jerome makes it only 2. — Βηθσαιδάν, probably situated on the W. coast of the lake, and near the upper junction of the Jordan. It is worth remarking that Tyre and Sidon still exist, though reduced to small fishing towns; but every trace of Chorazin and Bethsaida has vanished.

v. 23. ὑψωθείσα, sc. by Christ's residence there. Capernaum was destroyed in the time of Vespasian,

during the intestine commotions of Judæa.

v. 25. ἐξομολογοῦμαι. ἐξ intensive, sc. “I acknowledge from my very heart” Thy goodness.

v. 27. Not that the Father is not revealed in the O. T.: but the revelation of Him is through the Son, who was “slain from the foundation of the world” to reconcile God to man. (Rev. xiii. 8.)

v. 30. χρηστός, “kind, merciful”, not “easy” in the sense of a service which costs little trouble. (St. Luke vi. 35.)

Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασι 12
 διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπέινασαν, καὶ
 ῥέξαντο τίλλειν στάχνας καὶ ἐσθίειν. Οἱ δὲ Φαρισαῖοι ἰδόν- 2
 τες εἶπον αὐτῷ, “Ἴδού, οἱ μαθηταὶ σου ποιοῦσιν, ὃ οὐκ
 ἔξεστι ποιεῖν ἐν σαββάτῳ.” Ὁ δὲ εἶπεν αὐτοῖς, “Οὐκ 3
 ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε ἐπέινασεν αὐτὸς καὶ οἱ
 μετ’ αὐτοῦ; πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ 4
 τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξδον ἦν αὐτῷ
 φαγεῖν, οὐδὲ τοῖς μετ’ αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις;
 Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασι οἱ ἱερεῖς 5
 ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι; λέγω 6
 δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ μέζων ἐστὶν ὧδε. Εἰ δὲ ἐγνώκετε 7
 τί ἐστίν, “Ἐλεον θέλω καὶ οὐ θυσίαν,” οὐκ ἂν κατεδι-

CHAP. XII.

PLACE, v. 1—8, Near Jerusalem (?); v. 9—50, various partes of Galilee.

With v. 1—21, comp. St. Mark ii. 23—iii. 12; St. Luke vi. 1—11.

With v. 22—45, ——— St. Mark iii. 22—30; St. Luke xi. 14—32.

With v. 46—50, ——— St. Mark iii. 31—35; St. Luke viii. 19—21.

v. 1. *Τοῖς σαββ.* — *σαββάτῳ* δευτεροπρώτῳ in St. Luke, i. e. the first Sabbath after the second day of the Passover. (See St. Luke vi. 1.) — *διὰ τῶν σπ.* (sub ἄγρων). The law permitted persons passing through a corn-field, to gather the ears and eat. (Deut. xxiii. 25.) But the Jewish doctors forbade this being done on the Sabbath day, as being a species of reaping. Our Saviour appears to admit that it was a breach of the strict letter; but argues that the spirit of the law clearly allowed it; and that the spirit is to be preferred to the letter.

v. 3. *Δαβίδ.* See 1 Sam. xxi. 1—6.

v. 4. *οἶκον.* Meaning the tabernacle; which had been removed from Shiloh to Nob, for some unknown reason, during the

reign of Saul. It should be observed that David did not go into the holy place where the table of shewbread was: for the bread which the priests gave him had been removed from thence to make room for new loaves. He probably entered one of the buildings in the court of the tabernacle, which were appropriated to the priests, and which were reckoned as part of the tabernacle.

v. 5. *βεβηλοῦσι*, i. e. “make a working day of it”, sc. by performing necessary tasks, such as sweeping the temple, lighting fires, preparing sacrifices, etc.

v. 7. *τοὺς ἀναιτ.* The article denotes that our Lord refers specifically to Himself and His Apostles.

- 8 κάσατε τοὺς ἀναιτίους. Κύριος γάρ ἐστι καὶ τοῦ σαββάτου
 ὁ υἱὸς τοῦ ἀνθρώπου.”
- 9 Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν.
- 10 Καὶ ἰδὼν, ἄνθρωπος ἦν τὴν χειρὰ ἔχων ξηράν· καὶ ἐπηρώ-
 τησαν αὐτὸν, λέγοντες, “Εἰ ἔξεστι τοῖς σάββασι θερα-
 11 πεύειν;” ἵνα κατηγορήσωσιν αὐτοῦ. Ὁ δὲ εἶπεν αὐτοῖς,
 “Τίς ἐσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἐν, καὶ
 12 εἰς ἐμπέση τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρα-
 13 τήσει αὐτὸ καὶ ἐγερεῖ; πόσω οὖν διαφέρει ἄνθρωπος προ-
 14 βάτου; ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν.” Τότε λέγει
 τῷ ἀνθρώπῳ, “Ἐκτεινον τὴν χειρὰ σου.” Καὶ ἐξέτεινε,
 14 καὶ ἀποκατεστάθη ὑγιής ὡς ἡ ἄλλη. Οἱ δὲ Φαρισαῖοι συμ-
 βούλιον ἔλαβον κατ’ αὐτοῦ ἐξεληθόντες, ὅπως αὐτὸν ἀπο-
 λέσωσιν.
- 15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθη-
 σαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας·
- 16 καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν·
- 17 ὅπως πληρωθῇ τὸ ρηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέ-
 18 γοντος, Ἰδοὺ, ὁ παῖς μου, ὃν ἠρέτισα· ὁ ἀγαπητός μου,
 εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ’
- 19 αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ· οὐκ ἐρίσει, οὐδὲ
 κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν
- 20 αὐτοῦ. Κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον

v. 11. κρατήσει, “lay forcible hold” on him, sc. in opposition to the conceit of the Jewish doctors, which allowed the owner to lay planks, etc., to enable the animal to struggle out by its own efforts; but forbade him to lay hands on it.

v. 16. ἐπετίμησεν, rebuked, sc. the secret intention He saw in their hearts of talking about their cure.

v. 17. τὸ ρηθὲν. Isaiah xlii. 4. The quotation does not exactly

agree either with the Hebr. or LXX. (See Prolegg. V. note.)

v. 20. ἐκβάλλη, κ. τ. λ. The Gospel dispensation is called κρίσις, because it subjects mankind to trial and consequent judgment; in that it compels them either to accept it or reject it. So our Lord (St. John ix. 39). “For judgment am I come into this world, that they which see not might see, and that they which see might be made blind”, that is, the result

τυφόμενον οὐ σβέσει· ἕως ἄν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.
Καὶ ἐν τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσι· 21

Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· 22
καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ
λακεῖν καὶ βλέπειν. Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ 23
ἔλεγον, “Μήτι οὗτός ἐστιν ὁ υἱὸς Δαβίδ;” Οἱ δὲ Φαρι- 24
σαῖοι ἀκούσαντες εἶπον, “Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια,
εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων.”

Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, 25
“Πᾶσα βασιλεία μερισθεῖσα καθ’ ἑαυτῆς ἐρημοῦται· καὶ
πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ’ ἑαυτῆς, οὐ σταθί-
σεται. Καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ’ ἑαυ- 26
τὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; καὶ 27
εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν
ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί·
εἰ δὲ ἐγὼ ἐν πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα, 28

of Christ's coming would be, that some would be converted, and some refuse the grace offered to them. The gospel dispensation is *a time of important decision* to men, which is exactly what we mean by a crisis (κρίσις). And this state of probation and uncertainty is to continue to the end; when God will “make it issue in victory”, (ἐκβαλεῖ εἰς νίκος).

v. 27. υἱοὶ ὑμῶν, “your sons”, referring, as some think, to the Apostles, who lineally were sons of Abraham. But others understand the υἱοὶ to be the disciples of the Pharisees themselves. There appears to be no reason for doubting, that the power of casting out devils really was possessed by some among the Jews. There is a considerable body of testimony derived both from Jewish and Christian

authors to the fact, and it is observable that Christ does not speak of the person who was found casting out devils in His name, as an impostor (St. Mark ix. 38). This view seems more consistent with our Saviour's answer to the Pharisees. He appears to argue that if devils are only cast out by the help of devils, they must needs use that agency themselves in casting them out. This would lose all its force as an argument, if they possessed no power of expelling them. — ἐν, “by”, a Hebraistic usage.

v. 28. ἐν πνεύμ., i. e. by the divine co-operation of God. — (ἐν δακτύλῳ Θεοῦ, St. Luke.) The word πνεῦμα has at least six different meanings in the New Testament. 1. Breath or wind. (St. John iii. 8.) 2. The

- 29 ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. Ἡ πῶς δύναται
 τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη
 αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δῆσῃ τὸν ἰσχυρὸν, καὶ
 30 τότε τὴν οἰκίαν αὐτοῦ διαρπάσει; ὁ μὴ ὦν μετ' ἐμοῦ, κατ'
 31 ἐμοῦ ἔστι. Καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει. Διὰ
 τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσε-
 32 ται τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ
 ἀφεθήσεται τοῖς ἀνθρώποις. Καὶ ὃς ἂν εἴπῃ λόγον κατὰ
 τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ
 κατὰ τοῦ Πνεύματος τοῦ Ἁγίου, οὐκ ἀφεθήσεται αὐτῷ,
 οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.
- 33 Ἡ ποιήσατε τὸ δένδρον καλὸν, καὶ τὸν καρπὸν αὐτοῦ
 καλὸν, ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν
 αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.

intellectual or spiritual part of man. (St. Matt. xxvi. 41.) 3. A disembodied Spirit. (St. Luke xxiv. 39.) 4. The third person of the blessed Trinity. (St. Mark i. 10.) 5. The inspiration or co-operation of the Holy Ghost (as here). 6. The effects of the Holy Spirit, such as Christian graces, etc. (frequent in St. Paul's epistles).

v. 31. πν. βλασφ., not meaning that any one blasphemous speech would cut off from salvation; for any act of sin may be repented of, and if repented of, will be forgiven. The sin meant, is the continued persistence in refusing to recognise the workings of the Holy Ghost, by which alone men's hearts are turned to God. Whoever rejected our Saviour might be forgiven: for he might reject Him through ignorance, and his ignorance might be enlightened. But he who rejects the secret operations of the Holy

Ghost, cuts himself off from the only means of salvation open to him. This would appear also to be the "sin unto death" spoken of by St. John (1 John v. 16) sc. a state of deadly sin, which we cannot hope that God will forgive in answer to the prayers of friends, but which must be left to Him alone to deal with. From this passage both the Personality and the Godhead of the Holy Ghost may be inferred.

v. 32. i. e. "never"; οὔτε ἐν τ. κ. τ. λ. is a Hebrew phrase used to denote eternity: and found in that sense in the Talmud. There is no locus standi therefore here, for those who say that sins not forgiven on earth may be forgiven after death.

v. 33. ποιήσατε, "account", „make out" as we say. Comp. St. John viii. 53: "whom do you make yourself out to be?"

Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ 34
 ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα
 λαλεῖ. Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς 35
 καρδίας ἐκβάλλει τὰ ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ
 τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. Λέγω δὲ ὑμῖν, 36
 ὅτι πᾶν ῥῆμα ἀργόν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀπο-
 δώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. Ἐκ γὰρ τῶν 37
 λόγων σου δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικα-
 σθήσῃ.”

Τότε ἀπεκρίθησάν τινες τῶν γραμματέων καὶ Φαρισαίων, 38
 λέγοντες, “Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.”
 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Γενεὰ πονηρὰ καὶ μοιχα- 39
 λὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ
 μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Ὡςπερ γὰρ ἦν Ἰωνᾶς 40
 ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας,
 οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς
 τρεῖς ἡμέρας καὶ τρεῖς νύκτας. Ἄνδρες Νινευῖται ἀνα- 41
 στήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατα-

v. 35. τὰ ἀγαθὰ, “his good things”; sc. the storing up of which has made him (in a certain sense) ἀγαθός; but the πονηρός has nothing but πονηρά to bring forth, being in his natural unconverted state. Hence he does not bring forth the evil things, (τὰ πον.,) but simply πονηρά, evil things. Comp. xiii. 52.

v. 36. ἀργόν. There is an anacoluthon here, the sentence beginning with a nominative (ῥῆμ. ἀργ.) which should be followed by a verb singular; and then suddenly changing to a fresh nominative, viz. ἄνθρωποι, understood before ἀποδώσουσι. ἀργόν i. e. ἀεργόν which conduces not to the work of sal-

vation (Comp. ii. Pet. i. 8). Not (as I think) that each several saying will form a subject of special judgment: but that all tend to form the complete character, on which the judgment will be held.

v. 39. μοιχαλὶς, adulterous in the figurative sense (so often given to the word in the O. T.) of unfaithful to God. (Wisd. Sol. xiv. 12.) — οὐ δοθήσεται, that is, not in answer to profane curiosity. Comp. our Lord's demeanour before Herod. St. Luke xxiii. 7—10.

v. 40. τρεῖς, one whole day and part of two others. This, according to Jewish phraseology, would be called three days. (Hos. vi. 2.)

- κρинуσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ·
 42 καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε. Βασίλισσα νότον ἐγεροθήσεται
 ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐ-
 τήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σο-
 φίαν Σολομῶντος· καὶ ἰδοὺ, πλεῖον Σολομῶντος ὧδε.
 43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώ-
 που, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ
 44 οὐχ εὐρίσκει. Τότε λέγει, Ἐπιστρέψω εἰς τὸν οἶκόν μου,
 ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὐρίσκει σχολάζοντα, σεσαρωμένον
 45 καὶ κεκοσμημένον. Τότε πορεύεται καὶ παραλαμβάνει μεθ'
 ἑαυτοῦ ἐπὶ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελ-
 θόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
 ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ
 ταύτῃ τῇ πονηρᾷ.”
 46 Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ
 οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆ-
 47 σαι. Εἶπε δέ τις αὐτῷ, Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελ-
 48 φοί σου ἔξω ἐστήκασι, ζητοῦντές σοι λαλῆσαι.” Ὁ δὲ ἀπο-

v. 42. *βασίλισσα*, “A queen of the south.” No doubt the queen of Sheba (1 Kings x.) is definitely referred to. Still the omission of the article is justifiable; for she is cited rather as an example than as an individual; so we might say, “a brewer became ruler of England”, meaning Oliver Cromwell.

v. 43. *ἀνύδρων*. In accordance with the notion of the Jews, who believed that unclean spirits abode in deserts. The first application of our Lord's words is to the Jews, in further reproof of their hardness of heart. The spirit of unbelief had been in some degree cast out by the mighty works He had manifested among them:

but it would return on the nation with seven-fold force, and they would finally reject and crucify Him. It may secondly be applied to the case of an individual who turns to God for a while, and then relapses into his former wickedness. But whether the passage is to be understood literally or as a parable, it is impossible to say.

v. 46. *οἱ ἀδελφ*. See App. XV.

v. 48. *εἶπε*. We gather from St. Mark, that our Lord's mother and brethren came to Him on this occasion, because they were alarmed at the dangers both to body and mind which his excessive and protracted exertion might bring on Him. The knowledge of this fact is necessary

κριθεῖς εἶπε τῷ εἰπόντι αὐτῷ, "Τίς ἐστὶν ἡ μήτηρ μου; καὶ τίνες εἶναι οἱ ἀδελφοί μου;" Καὶ ἐκτείνας τὴν χεῖρα 49 αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, "Ἰδοὺ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. "Ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα 50 τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφός καὶ ἀδελφὴ καὶ μήτηρ ἐστίν."

Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας 13 ἐκάθητο παρὰ τὴν θάλασσαν· καὶ συνήχθησαν πρὸς αὐτὸν 2 ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. Καὶ ἐλάλησεν 3 αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων,

"Ἰδοὺ, ἐξηγήθην ὁ σπείρων τοῦ σπείρειν. Καὶ ἐν τῷ 4 σπείρειν αὐτὸν, ἃ μὲν ἔπρεπε παρὰ τὴν ὁδόν· καὶ ἦλθε τὰ πετεινὰ, καὶ κατέφαγεν αὐτά. Ἄλλα δὲ ἔπρεπεν ἐπὶ τὰ πε- 5 τρώδη, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθὺς ἐξανέτειλε,

to the full comprehension of tain a rebuke for this feebleness the next two verses; which con- of faith.

CHAP. XIII.

PLACE, v. 1—52, The shore of the Lake; v. 53—58, Nazareth.

With v. 1—23, compare St. Mark iv. 1—20; St. Luke viii. 4—15. v. 24—30, peculiar to St. Matthew.

With v. 31—35, compare St. Mark iv. 30—34; St. Luke xiii. 18—21. v. 36—52, peculiar to St. Matthew.

With v. 53—58, compare St. Mark vi. 1—5.

v. 1. ἐν δὲ τῇ ἡμ. ἐκ. sc. the same day on which His mother and brethren came to Him; as is evident from St. Luke's narrative: although the latter does not mention their arrival, until after the parable of the sower had been spoken. — τὴν θάλασσαν, sc., the sea of Tiberias or Galilee, called also the lake of Gennesaret, and in the O. T. the sea of Chinneroth. Wherever ἡ θάλασσα is used in the N. T. to denote, not the sea generally, but some particular sea, this lake is intended. It is

a lovely sheet of water about fifteen miles in length and nine in breadth: and its shores now so desolate, were in our Lord's time studded with stately and populous cities. The Jordan flows through it, entering it at the northern, and passing out at the southern extremity.

v. 5. πετρώδη (sub. χωρία), a stratum of rock with a shallow coating of soil. Had the ground been merely stony, the roots might have struck downwards through the stones.

- 6 διὰ τὸ μὴ ἔχειν βάθος γῆς· ἡλίου δὲ ἀνατείλαντος ἔκαν-
 7 ματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη. Ἄλλα δὲ
 ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ
 8 ἀπέπνιξαν αὐτά. Ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν,
 καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἐξήκοντα, ὃ δὲ
 9 τριάκοντα. Ὁ ἔχων ὧτα ἀκούειν ἀκουέτω.”
- 10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, “Διατί ἐν
 11 παραβολαῖς λαλεῖς αὐτοῖς;” Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,
 “Ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν
 12 οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. Ὅστις γὰρ ἔχει, δο-
 13 θήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ
 14 ὃ ἔχει, ἀρθήσεται ἀπ’ αὐτοῦ. Διὰ τοῦτο ἐν παραβολαῖς
 αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες
 15 οὐκ ἀκούουσιν, οὐδὲ συνιούσι. Καὶ ἀναπληροῦται ἐπ’ αὐ-
 τοῖς ἡ προφητεία Ἡσαΐου, ἡ λέγουσα, ‘Ἀκοῇ ἀκούσετε,
 καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε.
 16 Ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ
 βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμνυσαν·
 μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ
 τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.’
 17 Ὡς δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσι· καὶ τὰ ὧτα
 18 ὡς δὲ ἀκούει. Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προ-
 φῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ
 εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

v. 8. ἑκατόν. This return, prodigious as it seems, is occasionally known in the East. So Herod. (i. 193) speaks of wheat in Assyria yielding διηκόσια and τριηκόσια.

v. 11. δέδοται, hath been given, sc. already. It cannot be inferred from the expression that the same knowledge would not be given to the rest afterwards.

v. 13. ὅτι βλέποντ. κ. τ. λ. See Append. XVI. (5).

v. 14. ἀκοῇ. Isaiah vi. 9.

v. 15. ἐκάμνυσαν. καμνύω (by sync. for καταμύω) means in classical Greek, to wink the eyes before dropping off to sleep. It denotes not so much wilful shutting of the eyes, as a dull lethargic frame of mind.

Τμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειρόντος. 18
 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέν- 19
 τος, ἔρχεται ὁ πονηρὸς, καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ
 καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. Ὁ δὲ 20
 ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων,
 καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· οὐκ ἔχει δὲ ῥίζαν 21
 ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ
 διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται. Ὁ δὲ εἰς 22
 τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων,
 καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου
 συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. Ὁ δὲ ἐπὶ τὴν 23
 γῆν τὴν καλὴν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων
 καὶ συνιῶν· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ
 δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.”

Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, “Ὁμοιωθή 24
 ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπειρόντι καλὸν σπέρμα
 ἐν τῷ ἀγρῷ αὐτοῦ· ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, 25
 ἤλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ
 σίτου, καὶ ἀπῆλθεν. Ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ 26
 καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. Προσελθόν- 27
 τες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, οὐχί

v. 21. πρόσκαιρος, “a man of momentary impressions”, we have no word exactly corresponding—“impressionable” is perhaps the nearest. — σκανδαλίζεται, „stumbles”, finds an obstacle in his way which he cannot get over.

v. 25. ἐν δὲ τ., “while men (generally, see x. 17) slept”, not while “the men (who had the charge of the field) slept”, sc. in neglect of their duty. For this would imply that zeal and watchfulness on the part of God’s ministers would keep evil altogether out of the world. —

ζιζάνια, this plant must not be confounded with what we call “tares”, which have no resemblance to wheat. The ζιζάνιον is an eastern weed called by botanists *Lolium Temulentum*, and is said to be so like wheat when in the blade, as to be with great difficulty distinguished from it: though when both are in full ear, the difference is perceptible enough. If by any accident it is threshed out, and ground up with the wholesome wheat, the bread produced is very deleterious. By careful cultivation however, it may be reclaimed.

καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει
 28 τὰ ζιζάνια; Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο
 ἐποίησεν. Οἱ δὲ δοῦλοι εἶπον αὐτῷ, Θέλεις οὖν ἀπελθόν-
 29 τες συλλέξωμεν αὐτά; Ὁ δὲ ἔφη, Οὐ· μήποτε συλλέγοντες
 30 τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον. Ἀφετε συν-
 αυξάνεσθαι ἀμφοτέρα μέχρι τοῦ θερισμοῦ· καὶ ἐν τῷ
 καιρῷ τοῦ θερισμοῦ ἔρῳ τοῖς θερισταῖς, Συλλέξατε πρῶτον
 τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατα-
 καῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθή-
 κην μου.”

31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, “Ὁμοία
 ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν
 32 ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· ὃ μικρότερον μὲν
 ἐστὶ πάντων τῶν σπερμάτων· ὅταν δὲ ἀυξηθῇ, μεῖζον τῶν
 λαχάνων ἐστὶ, καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ
 τοῦ οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.”
 33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, “Ὁμοία ἐστὶν ἡ

v. 28. *ἐχθρός*. The practice of sowing the weed above mentioned in a neighbour's field, by way of satisfying a grudge against him, is still well known in the East.

v. 31. *κόκκῳ*. The tree known as the mustard-tree in Palestine, attains occasionally the height of seven or eight feet, and has a treelike appearance. It is also said by travellers to be a favourite with birds, which perch in great numbers on it. It is however more likely that our Lord alludes to a species of wild mustard; which is not an annual like the one above mentioned, but grows to be a forest tree of the largest size; and has moreover a remarkably small seed. This more nearly corresponds to the *μέγα δένδρον* of St. Luke xiii. 19.

v. 32. *μεῖζον τ. λ.*, sc. greater than herbs or shrubs, and throws out branches like a tree.

v. 33. *ζύμη*. This parable denotes the spread of the Gospel in men's secret hearts, as the previous one does the formal outward development of the Church. The mistaken view sometimes taken of this parable, viz., that it signifies the corruption of the Church by the spread of false doctrine, appears to be built on the notion that leaven, when used figuratively in Scripture, is *invariably* a type of something unholy. But this is not the case; the wave-offering (Levit. xxiii. 17) was especially ordered to be baked with leaven: and the people were ordered (Amos iv. 5) to offer a sacrifice of thanksgiving with leaven. — *σάτα*

βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρον σάτα τρία, ἕως οὗ ἐξυμώθη ὅλον.”

Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς 34 ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς· ὅπως πλη- 35 ρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, “Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεῦξομαι κεκρυμμένα ἀπὸ κα- 36 ταβολῆς κόσμου.” Τότε ἀφείς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς.

Καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, “Φρά- 37 σον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.” Ὁ δὲ 37 ἀποκριθεὶς εἶπεν αὐτοῖς, “Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ 38 δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· ὁ δὲ ἐχθρὸς ὁ σπείρας 39 αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶ- νός ἐστιν· οἱ δὲ θεριστὰὶ ἄγγελοι εἰσιν.” Ὡσπερ οὖν συλ- 40 λέγεται τὰ ζιζάνια, καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου. Ἀποστελεῖ ὁ υἱὸς τοῦ 41 ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ 42 πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Τότε οἱ δίκαιοι ἐκλάμπουσιν ὥς ὁ ἥλιος, ἐν τῇ βασιλείᾳ 43 τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

“Πάλιν ὁμοίᾳ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυροῦ 44 κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἔκρυψε· καὶ

τρία, three measures (which were equal to one ephah) of flour was the quantity commonly used in making bread. So Gideon made unleavened cakes of an ephah of flour (Judges vi. 19). See App. V.

v. 35. τὸ ῥηθὲν. Psalmlxxviii.2.

v. 41. εὐρὼν, sc. in the course

of his ordinary duties. There is this difference between the parable of the hidden treasure and that of the pearl: that the former represents the Gospel revealing itself to the man who faithfully performs the round of daily duty; and the latter its discovery by the earnest and thoughtful seeker.

ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ,
καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

45 “Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ
46 ἐμπύρῳ, ζητοῦντι καλοὺς μαργαρίτας· ὃς εὗρὼν ἓνα πολύ-
τιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ
ἡγόρασεν αὐτόν.

47 “Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνη
βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγα-
48 γούσῃ· ἦν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγια-
λὸν, καὶ καθίσαντες, συνέλεξαν τὰ καλὰ εἰς ἄγγεῖα, τὰ δὲ
49 σαπρὰ ἔξω ἔβαλον· Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶ-
νος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς
50 ἐκ μέσου τῶν δικαίων, καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κά-
μινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
τῶν ὀδόντων.”

51 Λέγει αὐτοῖς ὁ Ἰησοῦς, “Συνήκατε ταῦτα πάντα;” Λέ-
52 γουσιν αὐτῷ, “Ναὶ, κύριε.” Ὁ δὲ εἶπεν αὐτοῖς, “Διὰ
τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν
οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλ-
λει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.”

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύ-
54 τας, μετῆρεν ἐκεῖθεν· καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ,
ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήτ-
τεσθαι αὐτοὺς καὶ λέγειν, “Πόθεν τούτῳ ἡ σοφία αὕτη
55 καὶ αἱ δυνάμεις; οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός;
οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐ-
56 τοῦ Ἰάκωβος καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας; καὶ αἱ

v. 47. *σαγήνη*, “a sein”, the largest kind of net employed by fishermen, often covering half a mile of water.

v. 52. *διὰ τοῦτο*, a phrase sometimes used, as here, merely to connect what has gone before with what follows; as we

say, “and while we are on this subject”, or, “as for that matter”.

v. 55. ὁ *τεκτόνος*. See St. Mark vi. 3. From the manner in which Mary is here spoken of, it may be presumed that Joseph was dead.

ἀδελφαί αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν
τούτω ταῦτα πάντα;” Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ 57
Ἰησοῦς εἶπεν αὐτοῖς, “Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ
ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.” Καὶ οὐκ 58
ἐποίησεν ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν αὐτῶν.

Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν 14
ἀκοὴν Ἰησοῦ, καὶ εἶπε τοῖς παισὶν αὐτοῦ, “Οὗτός ἐστιν 2
Ἰωάννης ὁ Βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ
διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.”

Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν 3
καὶ ἔθηκε ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίπ-
που τοῦ ἀδελφοῦ αὐτοῦ. Ἔλεγε γὰρ αὐτῷ ὁ Ἰωάννης, 4
“Οὐκ ἔξεστὶ σοὶ ἔχειν αὐτήν.” Καὶ θέλων αὐτὸν ἀπο- 5

CHAP. XIV.

PLACE, v. 1—12, The Castle of Machærus; v. 18—23, near Bethsaida;
v. 24—36, the Lake and its N. W. shore.

With v. 1—14, comp. St. Mark vi. 14—30; St. Luke ix. 7—9.

With v. 14—21, ——— St. Mark vi. 31—44; St. Luke ix. 10—17; St. John vi. 5—14.

With v. 22—33, ——— St. Mark vi. 45—51; ——— St. John vi. 15—21.

With v. 34—36, ——— St. Mark vi. 52—56

There is an evident break in the narrative here. At the close of the last chapter our Lord was at Nazareth, we now find Him on the shores of the lake of Gennesaret. (See Proleg. III.)

v. 2. αἱ δυνάμεις. This may be rendered “and therefore spirits do work (miracles) in his person”. δυνάμεις is used in this sense both by St. Paul and St. Peter; so also Simon Magus (Acts viii. 10) was held to be a great δυνάμις τοῦ Θεοῦ, an “incarnate spirit of God”. So again persons possessed by devils were styled ἐνεργούμενοι, persons in whom spirits ἐνεργοῦσι. It would seem that Herod, in accordance with a superstition well known in all ages

and countries, believed that a spirit had taken possession of the body of John the Baptist; or else that the soul of John the Baptist himself, endued with higher intelligences, had returned to it. Whether Herod was a Sadducee or not, does not affect the question. His conjecture was obviously the result of an alarmed conscience, not of his creed, whatever that might be. (The E. V. “shew forth themselves”, seems to be founded on the spurious reading ἐναργοῦσι, a word which has but a doubtful existence in Greek.)

v. 3. γυναῖκα, “the wife”, the real husband being alive — Φιλίππου. See Append. III.

- κτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.
 6 Γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ
 7 τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρесе τῷ Ἡρώδῃ· ὅθεν
 8 μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσεται. Ἡ
 9 δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, “Δός μοι,”
 10 φησὶν, “ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βα-
 11 πτιστοῦ.” Καὶ ἐλυπήθη ὁ βασιλεὺς, διὰ δὲ τοὺς ὅρκους
 12 καὶ τοὺς συνανακειμένους ἐκέλευσε δοθῆναι· καὶ πέμψας
 13 ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. Καὶ ἠνέχθη ἡ
 14 κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἦνεγκε
 15 τῇ μητρὶ αὐτῆς. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤραν
 16 τὸ σῶμα, καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ
 Ἰησοῦ.
 13 Καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ
 εἰς ἔρημον τόπον κατ' ἰδίαν. Καὶ ἀκούσαντες οἱ ὄχλοι
 14 ἠκολούθησαν αὐτῷ περὶ τῶν πόλεων. Καὶ ἐξελθὼν
 ὁ Ἰησοῦς εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς,
 καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν.
 15 Ὀψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐ-
 τοῦ, λέγοντες, “Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη
 παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς
 16 κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.” Ὁ δὲ Ἰησοῦς εἶπεν
 αὐτοῖς, “Οὐ χρειαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς

v. 6. *γενεσίων*. τὰ γεν. means ordinarily a day set apart in honour of the dead; but here it seems to be equivalent to τὰ γενέθλια, “birth-day celebration”. — *θυγάτηρ*. By name Salome.

v. 9. *ἐλυπήθη*. Herod's regret was no doubt *real*. He appears to have felt respect and even some regard for St. John (St. Mark vi. 20). There might also be a risk of a popular outbreak; and besides this, it was held to

be a fatal omen to shed blood on a festal occasion.

v. 13. *ἔρημον*, more minutely described by St. Luke as the desert (open country) of Bethsaida. (St. Luke ix. 10.)

v. 15. *ὀψίας*. See note on viii. 16. It was now late in the after-noon; at v. 23 it was all but night. — *ὥρα ἤδη παρ.*, sc. the available working part of the day is past; or, as some think, *ὥρα δειπνου*, which with the Jews was about sunset. See Append. VI.

φαγεῖν.” Οἱ δὲ λέγουσιν αὐτῷ, “Οὐκ ἔχομεν ᾧδε εἰ μὴ 17
 πέντε ἄρτους καὶ δύο ἰχθύας.” Ὁ δὲ εἶπε, “Φέρετέ μοι 18
 αὐτοὺς ᾧδε.” Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ 19
 τοὺς χόρτους, καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο
 ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κλά-
 σας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς
 ὄχλοις. Καὶ ἔφαγον πάντες, καὶ ἔχορτάσθησαν· καὶ ἦσαν 20
 τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις.
 Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὥσεί πεντακισχίλιοι, χωρὶς 21
 γυναικῶν καὶ παιδίων.

Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητάς αὐτοῦ 22
 ἔμβῃναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν,
 ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. Καὶ ἀπολύσας τοὺς ὄχλους, 23
 ἀνέβη εἰς τὸ ὄρος κατ’ ἰδίαν προσευξάσθαι. Ὀψίας δὲ
 γενομένης, μόνος ἦν ἐκεῖ.

Τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζό- 24
 μενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος. Τε- 25
 τάρτη δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς ὁ Ἰη-
 σοῦς, περιπατῶν ἐπὶ τῆς θαλάσσης. Καὶ ἰδόντες αὐτὸν 26
 οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταράχθησαν,
 λέγοντες, “Ὅτι φάντασμα ἔστι.” καὶ ἀπὸ τοῦ φόβου
 ἔκραξαν. Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων, 27
 “Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖσθε.”

v. 19. εὐλόγησε, sc. τοὺς
 ἰχθύας καὶ ἄρτους.

v. 20. κοφίνους. The hand-
 baskets carried by the Apostles,
 in which they kept the supply
 for their own personal wants.
 (See xvi. 9, 10.)

v. 22. ἕως οὗ. When this
 phrase denotes determinate
 time (see xiii. 33), it is to be
 rendered “until”; when some
 indeterminate part of a given
 time (as here) “whilst, in the
 meantime”. So also xxvi. 36.

v. 25. τετάρτη φυλ. See Ap-
 pend. IV.

v. 27. ἐγὼ εἰμι “I am”. Words
 containing greater depth of
 meaning than the “It is I” of
 the E. V. They are the same
 by which Almighty God com-
 manded Moses to declare his
 nature to the Jews (Exod. iii.
 14); and which our Lord em-
 ployed on more than one occa-
 sion to assert his Omnipresence
 and Eternity (ch. xxviii. 20;
 and St. John viii. 58, etc., etc.).

28 Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε, “Κύριε, εἰ σὺ εἶ,
 29 κέλευσόν με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα.” Ὁ δὲ εἶπεν,
 “Ἐλθέ.” Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περι-
 30 πάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν. Βλέπων
 δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη· καὶ ἀρξάμενος καταπον-
 31 τίξεσθαι ἔκραξε, λέγων, “Κύριε, σῶσόν με.” Εὐθέως δὲ
 ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει
 32 αὐτῷ, “Ολιγόπιστε, εἰς τί ἐδίσταςας;” Καὶ ἐμβάντων
 33 αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος· οἱ δὲ ἐν τῷ
 πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες, “Ἀληθῶς
 Θεοῦ υἱὸς εἶ.”

34 Καὶ διαπεράσαντες ἦλθον εἰς τὴν Γεννησαρέτ. Καὶ
 35 ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν
 εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ
 36 πάντας τοὺς κακῶς ἔχοντας· καὶ παρεκάλουν αὐτὸν, ἵνα
 μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι
 ἦψαντο, διεσώθησαν.

PERIOD IV. — THIRD YEAR OF OUR LORD'S MINISTRY.

15 *TOTE* προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμ-
 2 ματεῖς καὶ Φαρισαῖοι, λέγοντες, “Διατί οἱ μαθηταί σου

v. 34. *Γεννησαρέτ*. We learn N. W. shore of the lake, and from Josephus that the country about 2½ inland. The name so called, extended for thirty Gennesaret signifies “the gar-furlongs (3½ miles) along the den of princes”.

CHAP. XV.

A. D. 29. PLACE, v. 1—20, Capernaum; v. 21—28, Upper Galilee; v. 29—39, The shores of the Lake.

With v. 1—39, compare St. Mark vii. 1; viii. 10.

v. 1. ἀπὸ Ἰερ. The third did not do so, they went to passover (which St. John says seek Him.

“was near at hand”, when the v. 2. *παράδοσιν*. See Append. 5000 were fed, St. John vi. 4) XIV. — *πρεσβυτέρων*, “the an- was probably now over. The cients”; the same that are re- Pharisees may have intended ferred to in ch. v. 33, as “them to question our Lord, when He of old time”, (the word “elders” came up to the feast; but as He in the E. V. is ambiguous, and

παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν.”

Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Διατί καὶ ὑμεῖς παρα- 3
βαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν;
Ὁ γὰρ Θεὸς ἐνετείλατο, λέγων, ‘Τίμα τὸν πατέρα σου, καὶ 4
τὴν μητέρα.’ καὶ, ‘Ὁ κακολογῶν πατέρα ἢ μητέρα θανά-
τῳ τελευτάτω.’ ὑμεῖς δὲ λέγετε, ‘Ὅς ἂν εἴπῃ τῷ πατρὶ 5
ἢ τῇ μητρὶ, ἄῤῥον, ὃ ἐὰν ἐξ ἑμοῦ ὠφεληθῇς, καὶ οὐ μὴ
τιμῇσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ· καὶ ἡκυν- 6
ρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν.
ὑποκριταί, καλῶς προεφήτευσεν περὶ ὑμῶν Ἡσαΐας, λέγων, 7
‘Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς 8
χεῖλεσί με τιμᾷ. ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’
ἐμοῦ. Μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας, 9
ἐντάλματα ἀνθρώπων.’”

Καὶ προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς, “Ἀκού- 10-
ετε καὶ συνίετε. Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ 11

may give the idea that the elders of the Sanhedrin were intended).

v. 5. δῶρον (in St. Mark, βορῶν), sub. ἐστίν, “it is a gift”, i. e. a thing vowed to God, which consequently could not be given to any one else without sacrilege. But though the Jews held it to be unlawful to bestow on another with they had so consecrated, they considered that they might without blame retain it themselves as long as they pleased. So that this practice of devoting their means to the service of God, amounted to nothing more than a sort of oath not to part with it, for any purpose however obligatory or urgent. — καὶ οὐ μὴ, there is no necessity to understand an aposiopesis here, and supply “ἀναίτιος ἐσται”.

The καὶ is neither copulative nor redundant, but emphatic, sc. “if any one shall say it is a gift, by whatsoever thou mightest be profited by me, (you) *even* (say) he *shall* not honour his father and mother”, (by giving them anything). You not only allow him an exemption, but actually make it the law that he shall not do it. (Comp. St. Mark vii. 12. οὐκέτι ἀφίετε αὐτόν.)

v. 8. ἐγγίζει. Is. xxix. 13. This is one of the few passages, in which a decided preference is shewn for the Septuagint version over the Hebrew. The words μάτην μὲ σέβονται, have no equivalent in the latter. (See note on Proleg. V. 3.)

v. 11. Our Lord's object is not to disparage the Ceremonial; but to assert the superiority of the Moral Law.

τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.”

12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ, “Οἷ-
13 δας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθη-
14 σαν;” Ὁ δὲ ἀποκριθεὶς εἶπε, “Πᾶσα φυτεία, ἣν οὐκ ἐφύ-
15 τευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται. Ἐφετε
αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν
ὁδηγῇ, ἀμφοτέροι εἰς βόθυνον πεσοῦνται.”

15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, “Φράσον ἡμῖν τὴν
16 παραβολὴν ταύτην.” Ὁ δὲ Ἰησοῦς εἶπεν, “Ἀκμὴν καὶ
17 ὑμεῖς ἀσύνετοί ἐστε; οὐπω νοεῖτε, ὅτι πᾶν τὸ εἰσπορευό-
18 μενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφε-
19 δρῶνα ἐκβάλλεται; τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος
ἐκ τῆς καρδίας ἐξέρχεται, καὶ κείνα κοινοῖ τὸν ἄνθρωπον.
19 Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ, φόνοι,
μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι.
20 Ταῦτά ἐστι τὰ κοινούντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις
χερσὶ φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.”

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη
22 Τύρου καὶ Σιδῶνος. Καὶ ἰδοὺ, γυνὴ Χαναναία ἀπὸ τῶν
ὀρίων ἐκείνων ἐξελθοῦσα ἐκραύγασεν αὐτῷ, λέγουσα, “Ελέη-

v. 13. *φυτεία*, sc. I know that they are offended, but I must not mind that; every doctrine which is not of God must be rooted up; i. e. denounced and forbidden, let who will be offended.

v. 16. *ἀκμὴν*, sub. *κατ' (ἀκμὴν) τῇνδε*, sc. *τοῦ χρόνου*, “at this point of time”, “so late in My ministry as this”.

v. 20. In opposition to the Jewish doctors, who taught that to eat with unwashed hands was as great a sin as adultery;

and ordered that any one who did so, should be put out of the synagogue.

v. 22. *Χαναναία*. This woman, as we gather from St. Mark, was a Greek (i. e. a heathen) by religion, and a Syro-Phœnician by nation (St. Mark vii. 26). St. Matthew calls her a Canaanite because Phœnicia was originally peopled by Canaanites. Sidon, who first colonized it, and from whom its capital first derived its name, was the son of Canaan (Gen. x. 15).

σόν με, κύριε, υἱὲ Δαβίδ· ἡ θυγάτηρ μου κακῶς δαιμονιζέται.” Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. 23

Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἡρώτων αὐτὸν, λέγοντες, “Ἀπόλυσον αὐτήν, ὅτι κραῖζει ὀπισθεν ἡμῶν.” Ὁ δὲ ἀποκριθεὶς εἶπεν, “Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ 24
πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.” Ἡ δὲ ἐλθοῦσα 25
προσεκύνει αὐτῷ, λέγουσα, “Κύριε, βοήθει μοι.” Ὁ δὲ ἀπο- 26
κριθεὶς εἶπεν, “Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν 27
τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.” Ἡ δὲ εἶπε, “Ναὶ, 27
κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψυχίων τῶν 28
πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.” Τότε 28
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, “ὦ γύναι, μεγάλη σου 29
ἡ πίστις· γεννηθήτω σοι ὡς θέλεις.” Καὶ ἰάθη ἡ θυγάτηρ 30
αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης. 31

Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. Καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ, ἔχοντες μεθ' ἑαυτῶν 30
χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἑτέρους πολλοὺς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐθε- 31
ράπευσεν αὐτοὺς· ὥστε τοὺς ὄχλους θαυμάσαι, βλέπον-
τας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περιπα-

v. 23. ἀπόλυσον, “relieve her”, lit. set her free. So St. Luke xiii. 12. ἀπολέλυσαι, “thou hast been set free”. [The E. V. “send her away”, may give the idea that the disciples, instead of pitying, were simply *weary* of her.]

v. 26. κυναρίοις. In accordance with the common saying of the Jews, that they were the sons and daughters of God; but that all the rest of mankind were dogs. In allusion also to this notion St. Paul calls the beathen “dogs”. Phil. iii. 2.: so Rev. xxii. 15.

v. 29. ἐκάθητο, “continued there” awhile, There is no reason to understand that our Lord assumed a sitting posture; comp. xxiv. 3; St. John vi. 3, etc.; when nothing more appears to be meant than He did not come down immediately. See Schleusner on κάθημαι: καθίζω is often similarly used, as e. g. St. Mark xiv. 32, where it is plain that our Saviour could not have ordered His disciples to sit down, for He also ordered them to pray (St. Luke xxii. 40), and prayer was never made in a sitting posture.

τοῦντας. καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραήλ.

- 32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπε, “Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέρας τρεῖς προσ-
 μένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι. Καὶ ἀπολῦσαι
 αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.”
- 33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, “Πόθεν ἡμῖν ἐν
 ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦτον;”
- 34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, “Πόσους ἄρτους ἔχετε;” Οἱ
 δὲ εἶπον, “Ἐπτὰ, καὶ ὀλίγα ἰχθύδια.”
- 35 Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν· καὶ
 36 λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας
 ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ
 37 ὄχλῳ. Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν
 τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ σπυρίδας πλήρεις.
- 38 Οἱ δὲ ἐσθιόντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναι-
 κῶν καὶ παιδίων.
- 39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ
 ἦλθεν εἰς τὰ ὄρια Μαγδαλά.
- 16 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειρά-

v. 37. σπυρίδας, “hampers”. A larger kind of basket and different in make from the κόφινος, twelve of which were filled after the feeding of the five thousand. The κόφινος was the hand-basket, in which the Jews ordinarily carried their provisions. The σπυρίς was large enough to contain a man. Thus we read that St. Paul was lowered in one of them from the walls of Damascus. (Acts ix. 25.) See xvi. 9.

v. 39. τὸ πλοῖον. The constant use of the article with πλοῖον makes the supposition probable, that our Lord and his apostles generally used one particular boat. But see St. Mark iii. 9. — Μαγδαλά. The exact site of this city is uncertain. It is placed by some on the eastern, and by others on the western shores of the lake; but in any case, it was situated but a few miles from the efflux of the Jordan.

CHAP. XVI.

PLACE, v. 1—12, The Lake and its shores; v. 13—28, Upper Galilee. With v. 1—13, compare St. Mark viii. 11—26. —
 With v. 13—28, ——— St. Mark viii. 27—38; St. Luke ix. 18—27.

ζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδει-
 ξαι αὐτοῖς. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Ὅψίας γε-²
 νομένης λέγετε, Εὐδία· πυρράζει γὰρ ὁ οὐρανός· καὶ πρωΐ,³
 Σήμερον χειμών· πυρράζει γὰρ στυγνάζων ὁ οὐρανός.
 Ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε δια-
 κρίνεν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; γενεὰ πο-⁴
 νηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθή-
 σεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωανᾶ τοῦ προφήτου.” Καὶ
 καταλιπὼν αὐτούς, ἀπῆλθε.

Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελά-⁵
 θοντο ἄρτους λαβεῖν. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Ὁρᾶτε⁶
 καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδου-
 καίων.” Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες, “Ὅτι⁷
 ἄρτους οὐκ ἐλάβομεν.”

Γινὼς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Τί διαλογίξεσθε ἐν⁸
 ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; οὐπω νοεῖτε,⁹
 οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων,
 καὶ πόσους κοφίνους ἐλάβετε; οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν¹⁰
 τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε; πῶς οὐ νοεῖτε,¹¹
 ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης
 τῶν Φαρισαίων καὶ Σαδδουκαίων;” Τότε συνῆκαν, ὅτι¹²

v. 1. οἱ Φαρισ. κ. Σαδδ. See
 Append. II. — ἐκ τοῦ οὐρ. in-
 sinuating that all our Lord's
 miracles were wrought *on earth*,
 in contrast to those of Moses
 who called forth thunder and
 lightning; Joshua, who made the
 sun to stand still; and Elijah,
 who brought down fire from
 Heaven.

v. 2. εὐδία (sub. ἔσται αὔριον).
 “It will be fine weather to-mor-
 row”. εὐδία from εὖ and Δίς,
 the air.

v. 8. ὀλιγόπιστοι. The dis-
 ciples who had left all their

bread, except one loaf, behind
 them, misinterpreted our Lord's
 meaning. They understood His
 warning against the leaven of
 the Pharisees, as a command
 not to take any bread from them.
 This troubled them, as they fear-
 ed their supply might run short.
 Our Lord therefore blames them
 for their disquietude; which
 they would not have felt, if they
 had had faith in His power and
 willingness to supply their
 wants.

v. 9. κοφίνους, and in v. 10
 σπυρίδας. See note on xv. 37.

οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, “Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου;” Οἱ δὲ εἶπον, “Οἱ μὲν Ἰωάννην τὸν Βαπτιστήν· ἄλλοι δὲ Ἡλὼν· ἕτεροι δὲ Ἰερεμίαν, ἣ ἕνα τῶν προφητῶν.”

15 Λέγει αὐτοῖς, “Ἑμεῖς δὲ τίνα με λέγετε εἶναι;” Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε, “Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.”

17 Καὶ ἀποκριθεὶς Ἰησοῦς εἶπεν αὐτῷ, “Μακάριος εἶ, Σίμων Βᾶρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, 18 ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. Καὶ γὰρ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου

v. 13. *Καισαρείας*. *Cæsarea Philippi*, a town of upper Galilee, about 30 miles N. of the lake of Gennesaret. It was so called in honour of Tiberius Cæsar and of Philip the tetrarch, who beautified and enlarged it. Its ancient name is said to have been Dan or Laish, but this has been questioned.

v. 14. *Ἰερεμίαν*. The Jews had a wild tradition that Jeremiah had hidden away the ark of the covenant (which indeed was lost in his time), and that he would return to earth again when the Messiah appeared, and restore it to them.

v. 18. *σὺ εἶ, κ. τ. λ.* “Thou art a stone of My Church, and upon this rock (Myself, *δεικτικῶς*, comp. iii. 8. xxi. 24. St. John ii. 19. vi. 6) I will build it.” It has been urged that this distinction between *πέτρος* and *πέτρα* (in no case a very certain one) it here especially unreasonable, because the Syro-Chal-

dee, in which our Lord spoke, has but one equivalent for them both; and therefore He must have used precisely the same word in both instances. But if in speaking He pointed to Himself — and it is most probable from the passage that *some* action was used — His meaning would be equally clear as if He had used a different word. There is indeed no *doctrinal* reason why we should not suppose our Lord to have meant that He would build His Church upon Peter: for it is abundantly evident from Scripture, that whatever privileges and authority the latter possessed, were possessed by his brother Apostles in an equal degree. (Comp. xviii. 18; St. John xx. 22; Eph. ii. 20; Rev. xxi. 14, etc., etc.) But it is difficult on this hypothesis to account for the use of the words *πέτρος* and *πέτρα* in this passage: for the very identity of the two words in Syro-

τὴν ἐκκλησίαν, καὶ πύλαι ἄδου οὐ κατισχύσουσιν αὐτῆς. Καὶ δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ 19 ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.” Τότε διεστέλλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα 20 μηδενὶ εἴπωσιν, ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός.

Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, 21 ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱερουσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν 22

Chaldee makes the fact of their being rendered by two different Greek equivalents very remarkable and significant. It looks as if there was an intention of guarding against a possible misapprehension of our Lord's meaning; and without some such explanation it is very difficult to understand it. It makes no difference whether we understand ἡ πέτρα to mean Christ, or faith in Christ, as shewn by St. Peter's confession; the former mode of speaking being a metaphorical, and the latter a literal expression of the same truth, viz., that a reliance on the atonement of Christ is the sole foundation on which our hope of salvation rests. — πύλαι ἄδου, comp. Isaiah xxxviii. 10. The gates of a city were anciently the place where councils of war were held, and armies mustered. Hence they are metaphorically used to denote the military strength of any people. The meaning is that the power of death (that is, he who wields it, Satan, Heb. ii. 14) shall not prevail against the visible Church of Christ: and

that at the end of the struggle death shall be swallowed up in victory.

v. 19. κλεῖς, the emblems of trust and office, especially of the office of a steward; who in the houses of great men in the East bore a golden key as the badge of his trust. The Apostles received the keys, as being servants of Christ and stewards of the mysteries of God. (1 Cor. iv. 1.) It gave them the right to preach and to minister, to excommunicate and to absolve. (See St. John xx. 22.) St. Peter received the keys first, as being the first who was to exercise this authority, but all the Apostles received them afterwards (xviii. 18). — ὃ ἐάν. In the process of setting up the Church, whatsoever thou shalt allow, under the guidance of the Holy Spirit, shall be lawful: whatsoever thou shalt forbid, shall be unlawful. ἐάν is put for ἄν, a barbarism not unfrequently found in Hebraistic and other late Greek.

v. 22. προσλαβόμενος, “taking up, or seizing on, the conversation”, suddenly interposing. —

- αὐτοῦ, λέγων, “Ἰλεῶς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.”
- 23 Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ, “Ῥπαγε ὀπίσω μου, Σατανᾶ, σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.”
- 24 Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, “Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν. ὃς δ’ ἂν ἀπο- 25 λείψῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὕρήσει αὐτήν· τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλου κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλ- 26 λαγμα τῆς ψυχῆς αὐτοῦ; μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἁγ- 27 γέλων αὐτοῦ· καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν προᾶξιν αὐτοῦ. Ἀμὴν λέγω ὑμῖν, εἰσὶ τινες ὧδε ἐστῶτες, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.”
- 17 Καὶ μεθ’ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέ-

Ἰλεῶς σοι (sub. ὁ Θεὸς εἶη), lit. “May God be propitious to thee”, i. e. so that this may not happen, 2 Sam. xxiii. 17.

v. 23. Σατανᾶ, “enemy”, sc. to my soul’s best interests, as well as to the will of God.

v. 27. μέλλει, referring primarily to Christ’s coming in judgment to destroy Jerusalem, but secondly and chiefly to His second great advent at the end of the world. (See xxix. 29.) Of these appearances the transfiguration was the type.

v. 28. τινες. Of the Twelve,

four at least died in various ways before the destruction of Jerusalem, viz., Judas Iscariot, the two St. Jameses, and St. Peter; while one, St. John, certainly survived it. As regards the remaining seven, nothing is known with any certainty of the time and manner of their death; though tradition affirms that several of them also outlived the overthrow of that city. But it should be remembered that other disciples also were present, some of whom, in the course of nature, would live to behold the event foretold.

CHAP. XVII.

PLACE, v. 1—12, Mount Tabor; v. 14—23, Various parts of Galilee; v. 24—27, Capernaum.

With v. 1—23, compare St. Mark ix. 2—32; St. Luke ix. 28—45. v. 24—27, peculiar to St. Matthew.

τρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. Καὶ μετε-
μορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐ-
τοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ
φῶς. Καὶ ἰδὼν, ὠφθησαν αὐτοῖς Μωσῆς καὶ Ἡλίας, μετ' 3
αὐτοῦ συλλαλοῦντες. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ 4
Ἰησοῦ, “Κύριε, κακόν ἐστιν ἡμᾶς ὥδε εἶναι· εἰ θέλεις,
ποιήσωμεν ὥδε τρεῖς σκηνάς, σοὶ μίαν, καὶ Μωσῇ μίαν,
καὶ μίαν Ἡλίᾳ.”

Ἐτι αὐτοῦ λαλοῦντος, ἰδὼν, νεφέλη φωτεινὴ ἐπεσκίασεν 5
αὐτούς· καὶ ἰδὼν, φωνὴ ἐκ τῆς νεφέλης, λέγουσα, “Οὗτός
ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκού-
ετε.” Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον 6

v. 1. μεθ' ἡμέρας ἑξ. St. Luke says ὥσει ἡμέρας ὅκτω, counting perhaps the day on which the discourse above related took place, and the day of the transfiguration itself; while St. Matthew only reckons the intermediate days. — ὄρος, generally supposed to be mount Tabor, or one of the hills near Capernaum.

v. 2. μετεμορφώθη, “was transfigured”. He retained the same form and features, but they became resplendent with divine beauty. Doubtless it was a foreshewing of the Body in which He appeared to the disciples after His resurrection (so St. Mark xvi. 12, ἐτέρᾳ μορφῇ) with the brightness of the glory following on the Ascension added to it. (Comp. Rev. i. 13—16.) — ὡς τὸ φῶς, “as light”, dazzling white (ἐξαστραπτῶν, St. Luke). The transfiguration must have taken place by night. The fact of the disciples being βεβαρη-
μένοι ὕπνῳ, and the expression διαγορηγόρησαντες (St. Luke ix. 32), “having kept awake

throughout” (sc. τὸ ὄραμα) would be otherwise unintelligible. Besides, we sometimes hear that our Lord remained through the night on a mountain in prayer (as xiv. 23; St. Luke vi. 12), but never that He passed a day in that manner; that was always devoted to active duties.

v. 3. συλλαλοῦντες, “talking with Him”, sc. concerning His death (ἐλέγον τὴν ἔξοδον αὐτοῦ, St. Luke ix. 31). The Transfiguration being a type of the second coming to judge the world, Elias and Moses appear as representatives of the quick and the dead. Elias, who had never undergone death, denotes the former; Moses, who had died and been raised again to life, the latter.

v. 4. σκηνάς, “huts” made of branches, such as the Jews used to construct at the Feast of Tabernacles. (See App. XI. c.)

v. 5. ἐπεσκίασεν, “enveloped”; σκιάζω in classical Greek does not always contain the notion of darkness. (Hesiod. Theog. 716.)

- 7 αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. Καὶ προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν, καὶ εἶπεν, “Ἐγέρθητε καὶ μὴ φοβεῖσθε.”
- 8 Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.
- 9 Καὶ καταβαινόντων αὐτῶν ἀπὸ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων, “Μηδενὶ εἶπητε τὸ ὄραμα, ἕως
- 10 οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.” Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, “Τί οὖν οἱ γραμματεῖς λέγουσιν, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;” Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, “Ἠλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν, ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ’ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλει πάσχειν ὑπ’ αὐτῶν.” Τότε συνῆκαν οἱ μαθηταί, ὅτι περὶ Ἰωάννου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.
- 14 Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτῷ, καὶ λέγων, “Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ
- 16 Καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνή-

v. 8. εἰ μὴ τὸν Ἰησ. μόν., sc. as intimating that the dispensations of the Law and the Prophets were temporary, that of Christ endures for ever.

v. 9. καὶ κ. τ. λ. They did not descend the mountain immediately, but remained until the following morning. (St. Luke ix. 37.)

v. 10. sc. If the appearance of Elias, just witnessed, portended the coming of the Messiah's kingdom, how could He, the Messiah, be about to suffer death? Their notion of the Messiah's kingdom was incompatible with such an idea. Again, if the apparition of Elias did

not portend the approach of the kingdom, why did the Scribes teach that it did? Were they wrong in so teaching? etc. Our Lord replies that the Scribes were right — that Elias must first come: but that he *had* come already in the person of the Bapt.

v. 12. ἐν αὐτῷ. ἐν is merely redundant, as it often is in Hebraistic Greek. So Gen. xl. 14; Dan. xi. 7. St. Mark has simply αὐτῷ.

v. 15. σεληνιάζεται. His symptoms are those of epilepsy: a malady much affected by the changes of the moon.

θησαν αὐτὸν θεραπεῦσαι.” Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, 17
 “Ὡ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ’
 ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.”
 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ’ αὐτοῦ 18
 τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ’ ἰδίαν 19
 εἶπον, “Διατί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;”
 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Διὰ τὴν ἀπιστίαν ὑμῶν. 20
 Ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινά-
 πεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ
 μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν. Τοῦτο δὲ τὸ 21
 γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.”

Ἀναστρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς 22
 ὁ Ἰησοῦς, “Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι
 εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ 23
 τρίτῃ ἡμέρᾳ ἐγερθήσεται.” Καὶ ἐλυπήθησαν σφόδρα.

Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ, προσῆλθον οἱ τὰ 24
 δίδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον, “Ὁ διδά-

v. 20. ὄρει. Meaning that every obstacle in the way of the true disciple of Christ, shall yield to the power of faith and prayer. The metaphor of moving mountains is derived from the Jews: who used that phrase when they wished to intimate that any of their doctors preached with great power.

v. 23. ἐλυπήθησαν. Hence it is plain that the disciples in the earlier part of the chapter, did not understand that our Lord's ἀνάστασις ἐκ νεκρῶν (v. 9) involved His actual death; but must have affixed some metaphorical meaning to His words.

v. 24. τὰ δίδραχμα, the half shekel or double drachma (Append. V.) paid annually by all Jews above twenty years of age,

for the service of the temple. This payment was first enjoined Exod. xxx. 13, and again agreed upon after the return from captivity (Neh. x. 32.): on which occasion it was lowered to one-third of a shekel on account of the poverty of the Jews: but was subsequently again raised to the original sum. It was paid by all Jews, native or foreign (Jos. B. J. vii. 6, § 6), and is probably what Cicero refers to (pro Flacco 28). After the destruction of Jerusalem it was, by Vespasian's command, paid to the Capitol at Rome. Originally, it was certainly a voluntary payment; but whether it continued to be such in our Lord's time, is a doubtful matter. Josephus's language in the pas-

- 25 σκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;" Λέγει, "Ναί". Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, "Τί σοὶ δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, 26 ἢ ἀπὸ τῶν ἄλλοτριῶν;" Λέγει αὐτῷ ὁ Πέτρος, "Ἀπὸ τῶν ἄλλοτριῶν". Ἐφη αὐτῷ ὁ Ἰησοῦς, "Ἄραγε ἐλεύθεροὶ εἰσιν 27 οἱ υἱοί. Ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεῖς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθῦν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις στατήρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ."
- 18 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες, "Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;" Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον ἔστησεν 3 αὐτὸ ἐν μέσῳ αὐτῶν, καὶ εἶπεν, "Ἀμὴν λέγω ὑμῖν, ἐὰν

sage above quoted rather gives the idea of a compulsory charge — οὐ τελεῖ. The form in which the question is put, does not prove that the payment was voluntary. The meaning may be — Has He any idea of refusing, so that we must enforce it? Notice was given that this tax was due, in the month Adar, and it was required to be paid before the end of Nisan (Append. XIII). We have here, therefore, a note of time, shewing that this incident took place a week or two after the Passover.

v. 25. οἱ βασιλεῖς. The argu-

ment is, that as earthly kings do not exact tribute from their own children; so Almighty God, for whose service this sum was collected, would not require it of His Son.

v. 27. σκανδαλίσωμεν, "cause them to err", sc. make them really neglectful of the Temple, by appearing to be so ourselves. — στατήρα. The stater used in Palestine during our Lord's lifetime was equal in value to the tetradrachm and the Jewish shekel: which was the exact sum due from Him and St. Peter jointly (ch. v. 26). Append. V.

CHAP. XVIII.

PLACE, Capernaum.

With v. 1—9, comp. St. Mark ix. 33—48; St. Luke ix. 46—48.

With v. 11—14, —————; St. Luke xv. 4—7.

With v. 15—22, —————; St. Luke xvii. 3, 4.

v. 23—35, peculiar to St. Matthew.

v. 3. τὰ παιδία. Children, although they have, by reason of the Fall, the germ of sin in their

nature, yet until that germ unfolds itself into guilt, are *de facto* innocent. But it should be re-

μὴ στραφῆτε καὶ γένησθε ὡς τὰ παῖδιά, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ὅστις οὖν ταπεινώσῃ 4 ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Καὶ ὃς ἐὰν δέξηται παιδίον τοιοῦ- 5 του ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμὲ, 6 συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνικός ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.

Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν τῷ ἔλθῃν τὰ σκάνδαλα. Πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδαλον ἔρχεται. Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου 8 σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν 9 καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

marked, that there is another point in which Christians are to resemble them, viz., in having of themselves no rank or estimation in society. If the young are treated with deference (as in the instance of the children of the great) it is for their parents' take, not their own. Thus in the kingdom of heaven, the Christian must feel he has no place except through the merits of his Lord.

v. 6. μύλος ὀνικός, "A mill-stone worked by an ass". The largest sized mills in Judæa were turned by asses; the ordinary ones being moved by hand (see xxiv. 41). Neither

water-mills nor wind-mills were known to the Jews in our Saviour's time. — καταποντίσθῃ, this was a common heathen punishment for heavy offences, as for parricide among the Romans; but it does not seem to have been ever practised among the Jews.

v. 7. σκανδάλων, "occasions of falling"; incitements to sin; such as arise out of the violence, the falsehood, and the evil example of others. — ἀνάγκη, i. e. It is necessary to the probation of the human soul on earth that evil should exist: but that neither justifies nor palliates any in doing evil.

- 10 Ὅρατε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.
- 11 Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σωῶσαι τὸ ἀπολωλός.
- 12 Τί ὑμῖν δοκεῖ; ἐὰν γένηται τι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἑξ αὐτῶν. οὐχὶ ἀφείς τὰ ἐννενηκονταεννέα, ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον; καὶ ἐὰν γένηται εὗρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς μὴ πεπλανημένοις. Οὕτως οὐκ ἔστι θῆλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων.
- 15 Ἐὰν δὲ ἁμαρτήσῃ εἰς σέ ὁ ἀδελφός σου, ὕπαγε καὶ ἔλεγχον αὐτὸν μετὰ σοῦ καὶ αὐτοῦ μόνου. Ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου· ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἑτὶ ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. Ἐὰν δὲ παρακούσῃ

v. 10. βλέπουσι τὸ πρ., “behold the face”, i. e. are nearest to His presence and highest in His favour. So the angel Gabriel (St. Luke i. 19) says of himself, “I am Gabriel, that stand in the presence of God”. The meaning of the passage is, that the highest angels, those who are permitted to see the very face of God, cheerfully minister to, and watch over, these little ones: therefore surely *men* ought not to despise them. The doctrine of a guardian angel being especially assigned to every individual Christian, is not asserted in this passage, nor in any other part of Holy Scripture; but only that the angels generally minister to them. (Heb. i. 14.) Yet it appears to have been a commonly received notion among the Jews, and to

have been entertained by the disciples even after the day of Pentecost. (Acts xii. 15.) If it is not taught in Scripture therefore, it is also not discountenanced. — διὰ παντὸς (i. e. χρόνον) “always”, even while ministering to them, sc. their attendance on corrupt and sinful beings does not prevent them from always “beholding the face of God”.

v. 15. ἔλεγχον, “convict”, “bring it home” to him. (Comp. St. John xvi. 8.)

v. 17. παρακούσῃ, “hear perversely”, taking all that is said in a bad spirit. The author of the notes on the Gospels truly remarks, that v. 18 responds to v. 17: v. 19 to v. 16: and v. 22 to v. 15. We have first, the Christian appeal in the case of an injury sustained, to the se-

αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρ-
ακούσῃ, ἔστω σοὶ ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.

Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δῆσητε ἐπὶ τῆς γῆς, ἔσται 18
δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς,
ἔσται λελυμένα ἐν τῷ οὐρανῷ. Πάλιν λέγω ὑμῖν, ὅτι ἐὰν 19
δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πραγ-
ματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πα-
τρὸς μου τοῦ ἐν οὐρανοῖς. Οὗ γάρ εἰσι δύο ἢ τρεῖς συν- 20
ηγμένοι εἰς τὸ ἕμὸν ὄνομα, ἔκει ἐμὶ ἐν μέσῳ αὐτῶν.

Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, “Κύριε, ποσάκις 21
ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως
ἐπτάκις;” Λέγει αὐτῷ ὁ Ἰησοῦς, “Οὐ, λέγω σοι, ἕως 22
ἐπτάκις, ἀλλ’ ἕως ἑβδομηκοντάκις ἑπτά.

Διὰ ταῦτο ὁμοιωθή ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ 23
βασιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ.

cret heart and conscience of the injured party; secondly, the appeal to Christian brotherhood, whereby the consciences of both the offending and offended parties are enlightened and strengthened by counsel and exhortation: thirdly, the appeal to Church authority as exercised by its ministers. Christ says of the last, that He will direct and inspire their sentences — of the second, that He will bless the union of Christians for holy purposes more than the efforts of individuals — of the first, that the private secret forgiveness of a wrong by the injured person, must be always and entirely accorded, no matter how great the offence, or how often repeated.

v. 19. *περὶ παντὸς πραγμ.*, “concerning any matter”; *πᾶς* is frequently so used in Hebraistic Greek, as Exod. xxxiv. 10; Ps. cxlvii. 20, etc.

v. 20. The Jews held that the Schechinah (the emblem of the immediate presence of God) was manifested wherever *ten* met together for prayer and praise. Under the larger dispensation of grace in the new Covenant, any two or three worshippers are to be counted sufficient. It should be remarked that our Lord in this passage distinctly claims one of the attributes pertaining to God alone, viz., Omnipresence.

v. 21. *ἐπτάκις*, a proverbial number with the Jews, as we say vaguely “half a dozen”. (Comp. St. Luke viii. 2; Job v. 19; Isaiah iv. 1, etc.) — *ἑβδομηκοντάκις ἑπτά*, i. e. as often as he offends. That this expression also is proverbial appears likely from Gen. iv. 24.

v. 23. *ὁμοιωθή*, an Aorist Present. Green p. 320.

- 24 Ἀρξάμενον δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἰς ὄφει-
 25 λήτης μυρίων ταλάντων. Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι,
 ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πρᾶθῃναι, καὶ τὴν γυ-
 ναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀπο-
 26 δοθῆναι. Πесὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ, λέγων,
 Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω.
 27 Σπλαγχνισθεῖς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν
 αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.
- 28 Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὔρεν ἕνα τῶν συνδούλων
 αὐτοῦ, ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας
 29 αὐτὸν ἔπνιγε, λέγων, Ἀπόδος μοι ὃ τι ὀφείλεις. Πесὼν
 οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει
 αὐτὸν, λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀπο-
 30 δώσω σοι. Ὁ δὲ οὐκ ᾔθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐ-
 31 τὸν εἰς φυλακὴν, ἕως οὗ ἀποδοῦναι τὸ ὀφειλόμενον. Ἰδόντες
 δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα·
 καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενό-
 μενα.
- 32 Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ,
 Δοῦλε πονηρὲ, πᾶσιν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι,
 33 ἐπεὶ παρεκάλεσάς με· οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύν-
 34 δουλόν σου, ὡς καὶ ἐγὼ σε ἠλέησα; καὶ ὀργισθεῖς ὁ κύριος
 αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδοῦ

v. 24. *μυρίων ταλάντων*. (See Append. V.) If the silver talent is meant, the debt would amount to two millions and a half: if the gold, to forty millions. The point is the same in either case, viz., that the sum named is too large for any man to pay by his own efforts.

v. 25. *πρᾶθῃναι*. An insolvent debtor among the Jews might be sold as a slave together with all his children (Exod. xxi. 7; 2 Kings iv. 1). But he could

only be kept in servitude seven years, or, as some think, till the next Sabbatical year.

v. 34. *βασανισταῖς*, "tormentors", i. e. the jailors, whose office it was to examine by torture the debtors entrusted to their custody: partly to make them reveal any money they might have concealed; and partly to extort payment from the compassion of their friends or relations.

πάν τὸ ὀφειλόμενον αὐτῶ. Οὕτω καὶ ὁ πατήρ μου ὁ ἐπου- 35
ράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ
αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.”

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, 19
μετῆρσεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια τῆς
Ἰουδαίας πέραν τοῦ Ἰορδάνου. Καὶ ἠκολούθησαν αὐτῷ 2
ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτόν, 3
καὶ λέγοντες αὐτῷ, “Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν
γυναικὰ αὐτοῦ κατὰ πάσαν αἰτίαν;” Ὁ δὲ ἀποκριθεὶς εἶπεν 4
αὐτοῖς, “Οὐκ ἀνέγνώτε ὅτι ὁ ποιήσας ἀπ’ ἀρχῆς ἄρσεν
καὶ θῆλυ ἐποίησεν αὐτοὺς, καὶ εἶπεν, “Ἐνεκεν τούτου 5
καταλείπει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα· καὶ
προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο

v. 35. Note *πατήρ μου*, not *ὑμῶν*. They who are unbrotherly towards God's children cannot claim Him for their Father. — *ἐὰν μὴ*, v. τ. λ. Hence we again charged upon us.

CHAP. XIX.

PLACE, The western shores of the Jordan.

With v. 1—12, comp. St. Mark x. 1—12.

With v. 13—20, — St. Mark x. 13—31; St. Luke xviii. 15—30.

.[Between the close of the last chapter and the beginning of this, another break in the history occurs. In the interim, the events took place which are related by St. Luke ix. 51 to xviii. 14, and by St. John vii. 2 to xi. 54. Here the narratives of St. Matthew, St. Mark, and St. Luke reunite, and continue to harmonize more or less to the end.]

v. 3. *εἰ ἔξεστιν*. See ch. v. 31. The words in question were

v. 4. *ἀπ’ ἀρχῆς*, equiv. to *ἐν ἀρχῇ* — *ἄρσεν καὶ θ.*, sc. one couple only. So that polygamy and adultery were impossible. No other animal is said to have been created *ἄρσεν καὶ θῆλυ* Gen. i. 27. v. 2.

v. 5. *καὶ εἶπεν*. Gen. ii. 24. change.

- 6 εἰς σάρκα μίαν; ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὁ οὖν ὁ Θεὸς συνέzeugεν, ἄνθρωπος μὴ χωριζέτω.”
- 7 Λέγουσιν αὐτῷ, “Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βίβλιον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν;” Λέγει αὐτοῖς,
- 8 “Ὅτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ’ ἀρχῆς δὲ οὐ γέγονεν οὕτω. Λέγω δὲ ὑμῖν, ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.”
- 10 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, “Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικὸς, οὐ συμφέρει γὰρ μῆσαι.” Ὁ δὲ εἶπεν αὐτοῖς, “Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον ἀλλ’ οἷς δέδοται. Εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνούχιζαν ἑαυτοὺς, διὰ τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος χωρεῖν χωρεῖτω.”
- 13 Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξεται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς·
- 14 ὁ δὲ Ἰησοῦς εἶπεν, “Ἀφετε τὰ παιδία, καὶ μὴ κωλύετε αὐτὰ ἔλθειν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.” Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.
- 16 Καὶ ἰδού, εἷς προσελθὼν εἶπεν αὐτῷ, “Διδάσκαλε ἀγαθὲ,

v. 7. ἐνετείλατο. This is a perversion of Moses's words. He did not command, but only “permitted”. Our Lord corrects the fallacy by the substitution of ἐπέτρεψεν in His reply.

v. 10. ἡ αἰτία. The ground on which an accusation may be founded: “a responsibility”, as we say.

v. 11. οὐ χωροῦσι, cannot “compass” it, i. e. cannot fully understand and act up to it.

The metaphor is taken from a vessel, which cannot hold more than a certain quantity.

v. 12. εὐνοῦχοι, sc. not literally by self-mutilation, but by the eradication of sensual desires. See Schleussner on εὐνονυχίζω.

v. 13. “ἐπετίμ. αὐτοῖς”, “rebuked”, not the children, but the persons who brought them.

v. 16. εἷς for τις. St. Luke adds that he was an “ἄρχων”,

τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον;” Ὁ δὲ εἶπεν 17
 αὐτῷ, “Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς,
 ὁ Θεός. Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον
 τὰς ἐντολάς.” Λέγει αὐτῷ, “Ποῦας;” Ὁ δὲ Ἰησοῦς εἶπε, 18
 “Τὸ, οὐ φονεύσεις· οὐ μοιχεύσεις· οὐ κλέψεις· οὐ ψευ-
 δομαρτυρήσεις· τίμα τὸν πατέρα σου καὶ τὴν μητέρα· καὶ, 19
 ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.” Λέγει αὐτῷ ὁ 20
 νεανίσκος, “Πάντα ταῦτα ἐφύλαξά μιν ἐκ νεότητός μου·
 τί ἔτι ὑστερῶ;” Ἐφη αὐτῷ ὁ Ἰησοῦς, “Εἰ θέλεις τέλειος 21
 εἶναι, ὑπάγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτω-
 χοῖς· καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει
 μοι.” Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπού- 22
 μενος· ἦν γὰρ ἔχων κτήματα πολλά.

Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, “Ἀμὴν λέγω 23
 ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν
 τῶν οὐρανῶν. Πάλιν δὲ λέγω ὑμῖν, ἐνκοπώτερόν ἐστι 24

(St. Luke xviii. 18), whence it has been conjectured that he was a member of the Sanhedrin, or an ἀρχισυνάγωγος. But neither supposition accords well with his youth. Possibly he may have been one of Herod's courtiers (as we have βασιλικός, St. John iv. 46). ἄρχων often denotes nothing more than the tenure of office or dignity of any kind. (See Schleusn. on ἄρχων.)

v. 17. τί με λέγεις. Sc. not as disclaiming the title; but as pointing out to the young man the truth which his address contained, though unperceived by himself: as though He had said, “Nay, if thou callest Me good, thou must needs regard Me as God, for God alone is good.”

v. 19. ἀγαπήσεις. This is not a mere expansion of the tenth commandment, but a precept supplementary to the Deca-

logue. (See Lev. xix. 18, also Rom. xiii. 9.)

v. 21. εἰ θέλεις. “If thou *aimest* at perfection”, not implying that he would be perfect, if he did sell his goods, etc.

v. 24. κάμηλον, κ. τ. λ. This appears to have been a proverbial expression, to denote an impossibility. So in the Talmud, “they drive an elephant through the eye of a needle”. This is the simplest, and probably the most correct, explanation. Some, however, translate κάμηλος as if it had been κάμιλος, viz., “a rope”: and others have affirmed that there was a gate at Jerusalem called from its narrowness “the needle's eye”, which a *loaded* camel could not pass through: and the animal therefore had to be stripped of its burden, before it could enter the city. This interpreta-

κάμηλον διὰ τρυπήματος ραφίδος διελθεῖν, ἢ πλούσιον εἰς
 25 τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.” Ἀκούσαντες δὲ οἱ
 μαθηταὶ αὐτοῦ ἐξεπλήσσοντο σφόδρα, λέγοντες, “Τίς ἄρα
 26 δύναται σωθῆναι;” Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς,
 “Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ
 πάντα δυνατὰ ἐστι.”

27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, “Ἰδού, ἡμεῖς
 ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται
 28 ἡμῖν;” Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Ἀμὴν λέγω ὑμῖν,
 ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν
 καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ,
 καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς
 29 δώδεκα φυλὰς τοῦ Ἰσραὴλ. Καὶ πᾶς ὃς ἀφῆκεν οἰκίαν, ἢ
 ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα,
 ἢ τέκνα, ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου, ἑκατοντα-
 30 πλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει. Πολλοὶ
 δὲ ἔδονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.

20 Ὅμοια γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπων

tion would be the most analogically complete and satisfactory, if the data on which it is founded could be proved.

v. 28. *παλιγγενεσία*, “the day of renovation”, when the earth which at present lies under a curse (Gen. iii. 17, Rom. viii. 21—23) shall be restored to its primal perfection; and man re-

cover his full favour and acceptance with God. (Rev. xxi. 3, 4.) — *κρίνοντες*, not as taking part in the Judgment, as our Lord’s Assessors; for they will themselves be judged. (St. Luke xxi. 36. 2 Cor. v. 10.) “Judging” here rather means holding preeminence, throwing others into condemnation by contrast.

CHAP. XX.

PLACE, v. 1—16, The W. shore of the Jordan; v. 17—34,
 The road from the Jordan to Jerusalem.

v. 1—16, peculiar to St. Matthew.

With v. 17—19, comp. St. Mark x. 32—34; St. Luke xviii. 31—34.

With v. 20—28, ——— St. Mark x. 35—45.

With v. 29—34, ——— St. Mark x. 46—52; St. Luke xviii. 35—43.

v. 1. *γάρ*. This particle concluding remark of the last connects what follows with the chapter. St. Peter on hearing

οικοδεσπότη, ὅστις ἐξῆλθεν ἅμα πρωτὶ μισθώσασθαι ἐργά-
τας εἰς τὸν ἀμπελῶνα αὐτοῦ. Συμφωνήσας δὲ μετὰ τῶν 2
ἐργατῶν ἐκ θηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς
τὸν ἀμπελῶνα αὐτοῦ.

Καὶ ἐξελθὼν περὶ τὴν τρίτην ὥραν, εἶδεν ἄλλους ἐστῶ- 3
τας ἐν τῇ ἀγορᾷ ἀργούς· καὶ κείνοις εἶπεν, Ὑπάγετε καὶ 4
ὕμεις εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾗ δίκαιον δώσω ὑμῖν.
Οἱ δὲ ἀπήλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐννάτην 5
ὥραν, ἐποίησεν ὡσαύτως.

Περὶ δὲ τὴν ἐνδεκάτην ὥραν ἐξελθὼν, εὗρεν ἄλλους 6

that it was difficult for the rich and prosperous to be saved, had asked what should be the lot of those who, like himself, had given up all they had for the sake of Christ. He is answered that no service done for Christ's sake would fail of an abundant reward: but at the same time he is cautioned against forming an undue estimate of his services, as the judgment of men was commonly erroneous in this respect, and would be reversed at the day of account. Our Lord then proceeds to illustrate this by the following parable; in which the opinion entertained by the labourers in the vineyard of the reward due to them, proved to be wholly different from that of the master who had hired them. This is the main scope of the parable, though doubtless there are many points of minor application in it. — ἅμα πρωτὶ, i. e. ἅμα (σὺν τῷ) πρωτῷ. See Bos on σὺν.

labour. (Comp. Tobit. v. 14.) — ἡμέραν, sub. καθ' or εἰς.

v. 3. ὥραν. The Jews, like the Romans, had two different modes of computing time, the civil and the natural day. The former began and ended at midnight: the latter was reckoned from sunrise to sunset. (See Append. IV.) — ἐν τῇ ἀγορᾷ. In the East it is usual for labourers to stand in public places, waiting for some one to hire them, as watermen do in this country.

v. 6. ἐνδεκάτην. The parable may be understood, (a) of the eras of world's history: the dispensations of Adam, Noah, Abraham, and Moses being represented by the 1st, 3rd, 6th, and 9th hours; and the extension of the Gospel to the Gentiles by the 11th; and (b) of the epochs of man's life, childhood, youth, early manhood, middle life and old age, but see follow. note. — ἀργοί, i. e. ἀργοί, simply "unemployed", not "idle", in our sense of the word. It should be noted that there is this weighty difference between the case of the labourers who were allowed to enter the vineyard at the eleventh hour, and that of sin-

- ἑστῶτας ἀργοὺς, καὶ λέγει αὐτοῖς, Τί ὥδε ἐστήκατε ὅλην
 7 τὴν ἡμέραν ἀργοί; λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμ-
 σθώσατο. Λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμ-
 πελῶνα, καὶ ὃ ἐὰν ᾗ δίκαιον λήψεσθε.
- 8 Ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ
 ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐ-
 τοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἑσχάτων ἕως τῶν
 9 πρῶτων. Καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλα-
 10 βον ἀνὰ δηνάριον. Ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι
 πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον.
- 11 Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, λέγον-
 12 τες, Ὅτι οὗτοι οἱ ἑσχατοὶ μίαν ὥραν ἐποίησαν, καὶ ἴσους
 ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσασι τὸ βάρος τῆς ἡμέ-
 13 ρας καὶ τὸν καύσωνα. Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν,
 14 Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι;
 15 ἄρρον τὸ σὸν καὶ ὕπαγε. Θέλω δὲ τούτῳ τῷ ἑσχατῷ δοῦναι
 ὥς καὶ σοί· ἢ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς

ners who turn and repent at the close of their lives — that the former never had the offer of entering their Master's service till the last hour of the day: but the latter have had it from their earliest years.

v. 7. *δίκαιον*, "right"; not necessarily implying strict justice, but that which a "*δίκαιος*", viz., one who was *kind* as well as just, might think fit to give. Of this he alone would be the judge. (See Schleusn. on *δίκαιος*.)

v. 7. *ὀψίας*. The Mosaic law ordered that wages should be paid every day at sunset. (Deut. xxiv. 15.)

v. 11. *ἐγόγγυζον*. It is almost needless to remark that these murmurers must not in any degree be regarded as representing in their demeanour those

who will receive eternal life at the day of judgment. Among these there will be neither envy nor sorrow. The reason why the complaints of the labourers are introduced, is to shew the different estimate they had formed of what was due to them, from that of the lord of the vineyard.

v. 12. *καύσωνα*, i. e. the east wind from the desert, against which Judæa was wholly unprotected. Its burning heat is one of the greatest discomforts of that country.

v. 15. *πονηρός*. An evil eye denotes a jealous, grudging spirit. (Prov. xxiii. 6; St. Mark vii. 22.) — *ἀγαθός*, liberal, generous, sc. "Because I am liberal to another, are you to grudge him what I give him?"

ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστίν, ὅτι ἐγὼ ἀγαθός εἰμι; οὕτως ἔδονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχα- 16
τοι· πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.”

Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβε τοὺς 17
δώδεκα μαθητάς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς,
“Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀν- 18
θρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι·
καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν 19
τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶ-
σαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.”

Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου 20
μετὰ τῶν υἱῶν αὐτῆς, προσκυνοῦσα καὶ αἰτοῦσά τι παρ'
αὐτοῦ. Ὁ δὲ εἶπεν αὐτῇ, “Τί θέλεις;” Ἀέγει αὐτῷ, “Εἰπὲ 21
ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου, εἷς ἐκ δεξιῶν σου,
καὶ εἷς ἐξ ἐωνύμων σου ἐν τῇ βασιλείᾳ σου.” Ἀποκρι- 22
θεὶς δὲ ὁ Ἰησοῦς εἶπεν, “Οὐκ οἶδατε τί αἰτεῖσθε. Δύ-
νασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν, ἢ τὸ βάπτι-
σμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;” Ἀέγουσιν αὐτῷ,
“Δυνάμεθα.” Καὶ λέγει αὐτοῖς, “Τὸ μὲν ποτήριόν μου 23
πίεσθε, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε·
τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐωνύμων μου, οὐκ

v. 18. τοῖς ἀρχιερεῦσι, κ. τ. λ. See Append. I.

v. 21. εἷς ἐκ δεξιῶν· probably in allusion to the vice-presidents of the Sanhedrin, who sate in this manner on the right and left hand of the high-priest. (See Append. I.)

v. 22. ποτήριον, see xxvi. 39. — βάπτισμα, see note on iii. 15.

v. 23. πίεσθε. Fulfilled in the instance of St. James (Acts xii. 2) when he was beheaded by Herod, and in that of St. John (Acts v. 40) when he was scourged by the chief-priests, as well as in many subsequent persecutions not recorded in

Scripture. (See Proleg. to St. John, i.) — οὐκ ἔστιν ἐμὸν δοῦ-
ναι ἄλλ' (i. e. εἰ μὴ) οἷς. It is not My way to give it, except etc. It was in our Lord's power to give it to whom He pleased (St. Luke xxii. 29): but He could only consent to give it in accordance with the decrees of infinite justice, which assigned the honour in question to the faithful and victorious servant of God. (Rev. iii. 21.) So Plut. Ant., οὐκ ἐμὸν ἐστὶ ἐπιορκεῖν, “it is not my practice to swear falsely”; also frequently *meum* in Latin, “non meum est mentiri”. Ter. Heaut.

ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρὸς μου.”

24 Καὶ ἀκούσαντες οἱ δέκα ἡγανάκτησαν περὶ τῶν δύο ἀδελ-
 25 φῶν. Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, “Οἴδατε
 ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ
 26 οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. Οὐχ οὕτως δὲ ἔσται
 ἐν ὑμῖν· ἀλλ' ὅς ἐάν τις θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω
 27 ὑμῶν διάκονος· καὶ ὅς ἐάν τις θέλῃ ἐν ὑμῖν εἶναι πρῶτος,
 28 ἔστω ὑμῶν δοῦλος· ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε
 διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν
 αὐτοῦ λύτρον ἀντὶ πολλῶν.”

29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ, ἡκολούθησεν
 30 αὐτῷ ὄχλος πολὺς. Καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ
 τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔπραξαν, λέ-
 31 γοντες, “Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαβίδ.” Ὁ δὲ ὄχλος
 ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν. Οἱ δὲ μεῖζον ἔκραζον,
 32 λέγοντες, “Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαβίδ.” Καὶ σταῖς
 ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπε, “Τί θέλετε ποιήσω
 33 ὑμῖν;” Αἰέγουσιν αὐτῷ, “Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ
 34 ὀφθαλμοί.” Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀφθαλ-
 μῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί,
 καὶ ἡκολούθησαν αὐτῷ.

v. 28. πολλ. See note on xxvi. 28.

v. 29. ἐκπορευομένων. St. Luke says “ἐν τῷ ἐγγίξειν εἰς Ἰεριχῶν.” See note on St. Luke xviii. 35. — Ἰεριχῶ. Jericho (called also the City of Palms, Deut. xxxiv. 3) was a town of some consequence, belonging to the tribe of Benjamin. It was situate 15 miles N.E. of Jerusalem, and 2½ from the Jordan.

v. 30. δύο. St. Mark and St. Luke mention but one blind man: and the former adds that his name was Bartimæus. Probably only one of them spoke to our Lord, and answered the question He put, in behalf of himself and his companion; though by a common Hebraism both are represented as speaking. (See xxvi. 8, etc.)

PERIOD V. — THE HOLY WEEK. MONDAY.

ΚΑΙ ὅτε ἤγγισαν εἰς Ἱερουσόλυμα, καὶ ἤλθον εἰς Βηθ- 21
φαγῇ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε
δύο μαθητάς, λέγων αὐτοῖς, “Πορεύθητε εἰς τὴν κώμην 2
τὴν ἀπέναντι ὑμῶν· καὶ εὐθέως εὐρήσετε ὄνον δεδεμένην,
καὶ πῶλον μετ’ αὐτῆς· λύσαντες ἀγάγετέ μοι. Καὶ ἐάν τις 3
ὑμῖν εἴπῃ τι, ἐρεῖτε, “Ὅτι ὁ Κύριος αὐτῶν χρειαν ἔχει·
εὐθέως δὲ ἀποστελεῖ αὐτούς.” Ταῦτο δὲ ὅλον γέγονεν, 4
ἵνα πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου, λέγοντος, “Εἴπατε 5
τῇ θυνατρὶ Σιών, Ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται σοι,
πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου.”

Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες καθὼς προς- 6
έταξεν αὐτοῖς ὁ Ἰησοῦς, ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, 7
καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπε- 8
κάθισαν ἐπάνω αὐτῶν. Ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν
ἐαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους

CHAP. XXI.

PLACE, v. 1—22, Jerusalem and its vicinity; v. 23—46, The Temple.

With v. 1—11, comp. St. Mark xi. 1—10; St. Luke xix. 28—40; St. John xii. 12—19.

With v. 12—17, — St. Mark xi. 15—19; St. Luke xix. 45, 46.

With v. 18—22, — St. Mark xi. 12—14 and 20—26.

With v. 23—27, — St. Mark xii. 27—33; St. Luke xx. 1—8.

v. 28—32, peculiar to St. Matthew.

With v. 33—46, comp. St. Mark xii. 1—12; St. Luke xx. 9—19.

[Between the end of the last chapter and the beginning of this, the supper at Bethany in the house of Simon the Leper took place; on which occasion Mary anointed our Lord's head and feet. This is related by St. Matthew xxvi. 6, out of its proper chronological order.]

v. 1. Βηθφαγῇ, that is, “the house of figs”, a small village between Bethany and Jerusalem, at the foot of the Mount of Olives.

v. 2. τὴν κώμην, i. e. Bethphage itself, which they had not yet entered.

v. 5. εἴπατε. A combination of two prophecies Isaiah lxii. 11. Zech. ix. 9. But the two Pro-

phets are regarded as one because the same Holy Ghost spake by both. — καί, “even”, sc. on an ass, *even* the foal of an ass. Our Lord rode on the colt. (St. Luke xix. 35.)

v. 7. αὐτῶν, sc. ἱματίων: or perhaps by enallage for αὐτοῦ, sc. πῶλον. See last note.

v. 8. τὰ ἱμάτια, for a description of the ἱμάτιον, see ch. v. 40.

- 9 ἀπὸ τῶν δένδρων, καὶ ἐστρώννουν ἐν τῇ ὁδῷ. Οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, “Ὡσαννὰ τῷ υἱῷ Δαβὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.”
- 10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις, λέγουσα, “Τίς ἐστὶν οὗτος;” Οἱ δὲ ὄχλοι ἔλεγον, “Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρετ τῆς Γαλιλαίας.”
- 12 Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν τοῦ Θεοῦ καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιτῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς. Καὶ λέγει αὐτοῖς, “Γέγραπται, ‘Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται.’ ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.”
- 14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ καὶ ἐθεράπευσεν αὐτούς.

The strewing of the garments in the way denoted that the Jews accepted Christ as a King. (2 Kings ix. 13.)

The branches of palm and cries of Hosanna (i. e. “give salvation”) were borrowed from the celebration of the feast of Tabernacles. (See Append. XI. 3.) At that solemnity they indicated the future coming of the promised Messiah. The introduction of them on this occasion was tantamount, therefore, to an acknowledgment that our Lord was the Messiah; though probably they did not perceive that it was so.

v. 9. ὑψίστοις, sub. οὐρανοῖς. See note on ch. v. 12.

v. 10. ἐσείσθη. The immediate cause of this great popular excitement and enthusiasm was the fame of the great miracle He had worked in raising Lazarus. (St. John xii. 9.)

v. 12. ἱερόν — πωλοῦντας, etc. See Append. IX. (a.). — τὰς περιστεράς, “the doves”, i. e. the particular kind ordered (Lev. v. 7.) to be offered by those who could not afford a lamb.

[The cleansing of the temple (as appears from St. Mark) has been placed by St. Matthew among the events of Monday, out of its proper place in the order of events. It occurred on the Tuesday, after the cursing of the fig-tree. It is scarcely necessary to add that the occasion is entirely distinct from that related St. John ii. 14. That, in fact, was the *first* public act of His ministry, as this is the last.]

v. 13. γέγραπται. Jerem. vii. 10, 11. — οἶκος for ὁ οἶκος, the article is omitted after the verb nuncupative.

Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια 15
 ἃ ἐποίησε, καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ, καὶ λέ-
 γοντας, “Ὡσαννὰ τῷ υἱῷ Δαβίδ,” ἠγανάκτησαν, καὶ εἶ- 16
 πον αὐτῷ, “Ἀκούεις τί οὗτοι λέγουσιν;” Ὁ δὲ Ἰησοῦς
 λέγει αὐτοῖς, “Ναί. Οὐδέποτε ἀνέγνωτε, “Ὅτι ἐκ στό-
 ματος νηπιῶν καὶ θηλαζόντων κατηρτίσω αἶνον;” καὶ 17
 καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν,
 καὶ ἠύλισθη ἐκεῖ.

TUESDAY.

Πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπείνασε· καὶ ἰδὼν 18
 συκῆν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ’ αὐτήν, καὶ οὐδὲν 19

v. 16. ὅτι, κ. τ. λ. Psalm viii. 2. αἶνον, “praise”. This is the Septuagint version of the passage. In the Hebrew it is “strength”. (See Proleg. V.)

v. 17. Βηθ., i. e. the House of Dates. St. Luke (xxi. 37) says, that He passed the night on the Mount of Olives. But Bethany was the name of the surrounding district, as well as of the village; and therefore probably included a part of the mountain. This also accords with ἠύλισθη, which is, properly, “passed the night out”, i. e. in the open air.

v. 19. οὐδὲν εὔρεν. St. Mark adds “οὐ γὰρ καιρὸς ἦν σύκων”. Why then, it may be asked, should our Lord have expected to find any: and why should He, as it were, blame the tree for thus obeying the law of its nature? The following is the most probable explanation. The fig-tree of Palestine puts forth its fruit before its leaves; so that when it is in leaf, ripe fruit may always be looked for on it. Had then, the tree in question borne neither leaves nor fruit,

it had been, so to speak, blameless; “for it was not yet the season of figs”. But its having put forth its leaves, was an intimation that its fruit was forthcoming: that it was better, more abundant, than other trees; yet when its profession was put to the test, it was not what it had pretended to be, and bore no more fruit than any other tree at that season. Hence it was a meet emblem of the Jewish Church, which put forth abundantly the leaves of profession; but when the fruits of righteousness were required of it, was found to have no more than its heathen neighbours. — παραχρῆμα, “immediately”. It began to wither doubtless on the instant, or perhaps dried up the moment our Lord’s words were spoken; but the disciples did not perceive that it was dead until the following day, when they passed it on their way from Bethany to Jerusalem (St. Mark xi. 20). St. Matthew relates the conclusion of the incident at once, without regard to the order of events.

εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ, “Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα.” Καὶ ἐξηράνθη παραχοῆμα ἢ συκῇ.

- 20 Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες, “Πῶς
21 παραχοῆμα ἐξηράνθη ἢ συκῇ;” Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὅρει τούτῳ εἴπητε, Ἀρθῆτι καὶ βλήθῃτι εἰς τὴν θάλασσαν, γενήσεται· καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, λήψετε.”

WEDNESDAY.

- 23 ΚΑΙ ἔλθόντι αὐτῷ εἰς τὸ ἱερὸν, προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες, “Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην;” Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἔνα, ὃν ἐὰν εἴπητέ μοι, καὶ γὰρ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ’ ἑαυτοῖς, λέγοντες, “Ἐὰν εἴπωμεν, ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἐὰν δὲ εἴπωμεν, ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην.” Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, “Οὐκ οἶδαμεν.” Ἔφη αὐτοῖς καὶ αὐτὸς, “Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπε, Τέκνον, ὕπαγε, σήμερον ἐργάζου

v. 22. πιστεύοντες, “believing”, sc. that God is infinitely wise and loving towards us. Not that we must feel sure of receiving *any specific mercy* we may solicit: for the thing asked may be unsafe or unwholesome for us. Every faithful prayer is answered by the bestowal of

mercy and grace, though it may come in a different shape from what we may expect.

v. 27. πάντες. Josephus says that the Jews attributed the defeat of Herod’s army in his war with Aretas, to his having been headed the Baptist. (Jos. Ant. xviii. 5, § 2.)

ἐν τῷ ἀμπελῶνί μου. Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω· 29
 ὕστερον δὲ μεταμεληθεὶς, ἀπηλθε. Καὶ προσελθὼν τῷ 30
 δευτέρῳ εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ,
 κύριε· καὶ οὐκ ἀπηλθε. Τίς ἐκ τῶν δύο ἐποίησε τὸ θέ- 31
 λημα τοῦ πατρὸς; Λέγουσιν αὐτῷ, “Ὁ πρωτὸς.” Λέγει
 αὐτοῖς ὁ Ἰησοῦς, “Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ
 αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ.
 Ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ 32
 οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευ-
 σαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ
 πιστεῦσαι αὐτῷ.

Ἄλλην παραβολὴν ἀκούσατε· ἄνθρωπός τις ἦν οἰκοδε- 33
 σπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ
 περιέθηκε, καὶ ὥρυξεν ἐν αὐτῷ ληνὸν, καὶ ὠκοδόμησε πύρ-
 γον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς 34
 δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς 35
 αὐτοῦ· καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν
 μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. Πά- 36
 λιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ

v. 30. ἐγὼ (sub. ἀπέρχομαι).

v. 32. δικαιοσύνης, i. e. of strict observance of every precept of the law; the very point on which they laid so much stress; and yet they would not attend to Him; while the publicans and harlots, who made no such professions, repented at His preaching. Hence the latter were like the son who refused to obey, but afterwards repented and went; while they resembled the son who promised, but did not perform.

v. 33. ὥρυξεν. In the eastern vineyards the wine-press is an excavation lined with masonry; the juice runs in through a hole

in the top. — πύργον, built as a point from which the vineyard could be overlooked; and also as a place of shelter for the labourers.

v. 34. τοὺς δούλους, i. e. the prophets.

v. 35. ἔδειραν, “flayed”, i. e. scourged till the skin was torn off. This torture was sometimes inflicted with the ordinary whip, sometimes with one armed with iron points, called a scorpion. (1 Kings xii. 11). That many of the prophets suffered this torture, we have St. Paul’s testimony, Heb. xi. 36. — ὃν μὲν for τὸν μὲν, the relative for the article.

- 37 ἐποίησαν αὐτοῖς ὡσαύτως. "Τστερον δὲ ἀπέστειλε πρὸς αὐ-
 τοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱόν μου.
 38 Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός
 ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ κατὰ-
 39 σχώμεν τὴν κληρονομίαν αὐτοῦ. Καὶ λαβόντες αὐτὸν ἐξέ-
 40 βαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. "Οταν οὖν ἔλθῃ
 ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσῃ τοῖς γεωργοῖς ἐκείνοις;"
 41 Αἰγουςιν αὐτῷ, "Κακοὺς κακῶς ἀπολέσει αὐτούς· καὶ τὸν
 ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν
 αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν."
 42 Λέγει αὐτοῖς ὁ Ἰησοῦς, "Οὐδέποτε ἀνέγνωτε ἐν ταῖς
 γραφαῖς, Ἀλίθον ὃ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος
 ἐγενήθη εἰς κεφαλὴν γωνίας. Παρὰ Κυρίου ἐγένετο αὕτη,
 43 καὶ ἔστι θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν;" Διὰ τοῦτο λέγω
 ὑμῖν, ὅτι ἀρθησεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ
 44 δοθήσεται ἔθναι ποιοῦντι τοὺς καρποὺς αὐτῆς. Καὶ ὁ
 πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν
 πέσῃ, λικμήσῃ αὐτόν."

v. 39. ἐξέβαλον. Alluding perhaps to our Lord's having been put to death outside the gate of Jerusalem; or to His excommunication by the Jews. We learn from St. John ix. 22, that they had agreed "that if any one confessed that He was the Christ, he should be put out of the synagogue". This must of necessity have involved His own expulsion.

v. 42. λίθον. Psalm. cxviii. 22, 23. — εἰς κεφ. γων. equiv. to κεφαλὴ γων., sc. "has become, so as to be the head". See note on xix. 5. Some think that the stone in question was added after the building was otherwise complete, as a buttress and fence to the corner most exposed to violence. Supposing this to be plac-

ed in a slanting position toward the corner of the roof, any one in passing might stumble against it; and again, possibly it might fall down if violently shaken, and being very massive, would crush any one to pieces on whom it fell. This interpretation seems to answer best to the words of Psalm cxviii., and to the images in our Lord's similitude. But it does not go beyond a probable conjecture. Some again think that there is an allusion to the Jewish punishment of precipitating a criminal from an eminence, and then casting a huge stone on him which crushed him to atoms. — λικμήσει, properly said of the winnowing of wheat. The λίκμος, a winnowing fan.

Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς πα- 45
ραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· καὶ ζητοῦν- 46
τες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ὡς
προφήτην αὐτὸν εἶχον.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παρα- 22
βολαῖς, λέγων, “Ὁμοιωθή η βασιλεία τῶν οὐρανῶν ἄν- 2
θρωπῷ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ· καὶ 3
ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους
εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. Πάλιν ἀπέστει- 4
λεν ἄλλους δούλους, λέγων, Εἰπατε τοῖς κεκλημένοις, Ἴδού,
τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροι μου καὶ τὰ σιτιστὰ
τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. Οἱ 5
δὲ ἀμελήσαντες ἀπηλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ
εἰς τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ κρατήσαντες τοὺς 6
δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. Καὶ ἀκούσας ὁ 7
βασιλεὺς ἐκεῖνος ὠργίσθη, καὶ πέμψας τὰ στρατεύματα
αὐτοῦ ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν
ἐνέπρησε.

Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἔτοιμός 8
ἐστίν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. Πορεύεσθε οὖν 9

CHAP. XXII.

PLACE, The Temple.

v. 1—14, peculiar to St. Matthew.

With v. 15—46, comp. St. Mark xii. 13—37; St. Luke xx. 20—44.

v. 2. The following parable contains three distinct parts, viz., v. 2—7, v. 8—10, v. 11—14, the first representing the rejection of the Gospel by the Jews; the second, the condition of the Church from its first setting up to the end of the world; the third, the day of final judgment. — γάμους, “a marriage feast”, the word is plural because the feast usually lasted many days, see ix. 15.

v. 4. πάλιν. It was usual to

issue two invitations; one to give notice that the feast was to be held; the second, to signify that it was ready. The first notice was given a day or two previously, in order that the guests might provide themselves with a festal garment, and wash and anoint themselves properly (see Esth. v. 8; vi. 14). — τὸ ἄριστον. See Append. VI.

v. 9. διεξόδους τῶν ὁδῶν. Places in which several streets met. In the eastern cities these

- ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὔρητε, καλέ-
 10 σατε εἰς τοὺς γάμους. Καὶ ἐξελθόντες οἱ δοῦλοι ἐκείνοι
 εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὔρον, πονηροὺς
 τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.
 11 Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους
 12 εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· καὶ
 λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα
 13 γάμου; Ὁ δὲ ἐφωμώθη. Τότε εἶπεν ὁ βασιλεὺς τοῖς δια-
 κόνεισι, Λήσαντες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν
 καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθ-
 14 μὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων. Πολλοὶ γάρ εἰσι κλητοὶ,
 ὀλίγοι δὲ ἐκλεκτοί.”
 15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως
 16 αὐτὸν παγιδεύσωσιν ἐν λόγῳ. Καὶ ἀποστέλλουσιν αὐτῷ
 τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν, λέγοντες,

are frequently separated from each other by gates, round which a crowd of idlers usually collects.

v. 11. *ἐνδεδυμένον*. The meaning of “the wedding garment” is much disputed. Some understand the imputed righteousness of Christ, others sanctification, others a holy life, others repentance, etc. But it is plainly, I think, the same thing as the “putting on Christ” (Romans xiii. 14), by which expression is meant the gradual growth towards His likeness, by aid of all the means which the Gospel covenant opens to us. These help to transform us to His image; which will be fully accomplished in the instance of the elect at the day of judgment, when “we shall wake up after His likeness and be satisfied with it”. This is strictly analogous to the king’s coming in to see the guests in their wedd-

ing garments before the feast began. Between the invitation and the summons to the banquet they had time to prepare their attire. Between our baptism and death we have time to make ready ours.

v. 12. *ἔνδυμα γάμου* (equiv. to *ἔνδυμα γαμικόν*), a frequent Hebraism. — *ἔνδυμα*, “a marriage garment”, not *τὸ ἔνδυμα*, because there was no *one* particular garment always worn at a marriage. The omission of the article is unfavourable to the notion that the guest had been offered a garment be the servant at the door, and had rejected it; nor is there any proof that the practice in question is, or ever was, the *usual* custom in the East. It is enough that the guest came in unfit apparel; as trusting in his own works, or in a barren faith.

v. 16. *Ἑρωδιανῶν*. See App. II.

“Διδάσκαλε, οἶδαμεν ὅτι ἀληθῆς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. Εἰπέ οὖν ἡμῖν, 17 τί σοι δοκεῖ; ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὐ;”

Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε, “Τί με 18 πειράζετε, ὑποκριταί; ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήν- 19 σου.” Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. Καὶ λέγει αὐ- 20 τοῖς, “Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;” Λέγουσιν 21 αὐτῷ, “Καίσαρος.” Τότε λέγει αὐτοῖς, “Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι· καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.” Καὶ ἀκού- 22 σαντες ἐθαύμασαν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ 23 λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν, λέ- 24 γοντες, “Διδάσκαλε, Μωσῆς εἶπεν, ‘Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.’ Ἦσαν 25 δὲ παρ’ ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρωτὸς γαμήσας ἐτε-

v. 17. ἔξεστι. A considerable party among the Jews held that they were absolutely forbidden by Deut. xvii. 15, to pay tribute to a foreign king. The Herodians thought that Christ would be compelled by His reverence for this and other texts, to give an answer which would amount to treason against Cæsar. — κῆνσον. The capitation or poll-tax imposed by the Romans after the deposition of Archelaus.

v. 20. εἰκὼν. The image was the head of the Roman emperor; the superscription ΚΑΙΣΑΡ ΑΥΓΟΥΣΤΟΣ ΙΟΥΔΑΙΑΣ ΕΛΛΩΚΤΙΑΣ. (It was a received maxim among the Jews that to circulate for common use the current coin of any sovereign was to acknowledge him as their ruler.)

v. 21. ἀπόδοτε. Observe the change of word. The question had been whether it was lawful to give tribute (δοῦναι) as though it had been a matter in which they had entire freedom of choice. Our Lord says ἀπόδοτε “pay” reminding them that compliance was a matter of duty.

v. 23. Σαδδουκαῖοι. See App. 5. II. — ἀνάστασιν. This word means, 1. The resurrection of the body at the day of judgment. 2. The future state of existence of the soul after death. The Sadducees denied both these doctrines. It is their disbelief in the latter that is here refuted.

v. 24. ἐάν τις. See Deut. xxv. The substance of Moses’s meaning is given, but not his precise words. Such an union was called a Leviratical marriage.

v. 25. γαμήσας, sub. γυναῖκα.

- λεύτηκε· καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναῖκα αὐτοῦ
 26 τῷ ἀδελφῷ αὐτοῦ. Ὅμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος,
 27 ἕως τῶν ἐπτά. Ὑστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή.
 28 Ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἐπτά ἔσται γυνή; πάν-
 τες γὰρ ἔσχον αὐτήν.”
- 29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Πλανᾶσθε, μὴ
 30 εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. Ἐν γὰρ
 τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐγκαμίζονται, ἀλλ’ ὥς
 31 ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσὶ. Περὶ δὲ τῆς ἀναστά-
 σεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ δηθὲν ὑμῖν ὑπὸ τοῦ
 32 Θεοῦ, λέγοντος, ‘Εγὼ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς
 Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ;’ Οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν,
 33 ἀλλὰ ζώντων.” Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ
 τῇ διδαχῇ αὐτοῦ.
- 34 Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδου-
 35 καίους, συνήχθησαν ἐπὶ τὸ αὐτὸ, καὶ ἐπηρώτησεν εἷς ἐξ

v. 28. *τίνος γυνή*, “whose wife shall (she) be”: if *ἡ γυνή* is read, render, “whose (wife) shall the woman be”.

v. 29. *δύναμιν*, sc. to effect changes in our physical structure adapted to a different state of being. Comp. 1 Cor. xv. 44. Our bodies in this life are *ψυχικά*, instinct with animal life, the principle of which is growth and decay; but in the life to come our bodies will be *πνευματικά*, spiritual, exempt from the law of change.

v. 32. *ἐγώ, κ. τ. λ.* Exod. iii. 6. Our Lord reasons thus: When God spoke to Moses, Abraham, Isaac, and Jacob must have been alive; for He said, “I *am* the God of Abraham”, etc. and He “*is* the God of the living only”. But the *bodies* of the patriarchs could not then have been alive, seeing they had long been dust. Hence

their souls must have been living apart from the body, in a state of existence subsequent to death; which was what the Sadducees declared to be impossible. From this passage an argument has been drawn in favour of the consciousness of the soul in the intermediate state (St. Luke xx. 38). Our Lord chooses to refute the Sadducees by a quotation from the Pentateuch, because they acknowledged that only as inspired.

v. 34. *ἐπὶ τὸ αὐτό*, sub. *χωρίον*.

v. 35. *νομικός*. There is some doubt as to who are meant by *νομικοί*. Some make the scribes public teachers, and *νομικοί* private students of the law. Others identify the *νομικοί* with the Karaites, a sect who rejected all tradition, and held the letter of Scripture only. But if the reader will compare St. Matt.

αὐτῶν νομικὸς, πειράζων αὐτὸν, καὶ λέγων, “Διδάσκαλε, 36
ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;” Ὁ δὲ Ἰησοῦς εἶπεν 37
αὐτῷ, “Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐν ὅλῃ τῇ καρ-
δίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ 38
σου. Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή. Δευτέρα δὲ 39
ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Ἐν 40
ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται
κρέμονται.”

Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ 41
Ἰησοῦς, λέγων, “Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος 42
υἱὸς ἐστι;” Λέγουσιν αὐτῷ, “Τοῦ Δαβίδ”. Λέγει αὐτοῖς, 43
“Πῶς οὖν Δαβίδ ἐν πνεύματι κύριον αὐτὸν καλεῖ; λέγων,
‘Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, 44
ἕως ἄν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.’
Εἰ οὖν Δαβίδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστι;” 45
Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλ- 46
μησέ τις ἀπ’ ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν
οὐκέτι.

Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς 23

xxiii. 13 with St. Luke xi. 52, etc., also this passage with St. Mark xii. 28, he will be satisfied, I think, that οἱ γραμματεῖς and οἱ νομικοί are the same. — πειράζων: not, it would appear, with any insidious design, but with a real wish for information.

v. 36. ποία, for τίς, so ποίας for τίνας, xix. 18, and elsewhere.

v. 37. ἀγαπήσεις, Deut. vi. 5.

v. 38. πρώτη. Ordinals are generally anarthrous, though not always. Theirs is plainly a case in which their very definiteness enables a writer to dispense with the article at pleasure. So in English, we may without any variation of meaning say, so and so is “first” on the list, or “the

first on the list”. Comp. St. John v. 26.

v. 39. δευτέρα. Levit. xix. 18.

v. 43. πῶς, not meaning, of course, that our Lord was not the Son of David according to the flesh; for that, to use no other argument, would make St. Matthew contradict the first words of his own Gospel; but intimating that Christ was not only the Son of David, but his Lord and God also. Our Saviour’s object in putting the question was doubtless to convict the Pharisees of ignorance of the Scriptures, by propounding to them a passage which they could not explain; and so silence them.

- 2 αὐτοῦ, λέγων, “Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ
 3 γραμματεῖς καὶ οἱ Φαρισαῖοι· πάντα οὖν ὅσα ἂν εἴπωσιν
 ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν
 4 μὴ ποιεῖτε· λέγουσι γὰρ καὶ οὐ ποιοῦσι. Δεσμεύουσι γὰρ
 φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς
 ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι
 5 κινήσαι αὐτά. Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὴν
 θεαθῆναι τοῖς ἀνθρώποις. Πλατύνουσι δὲ τὰ φυλακτήρια
 αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν·
 6 φιλοῦσίν τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς
 7 πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἄσπασμους

CHAP. XXIII.

PLACE, The Temple.

With v. 1—13, comp. St. Mark. xii. 38—40; St. Luke xx. 45—47.

With v. 23—35, ————— St. Luke xi. 39—52.

[In this chapter St. Matthew appears to combine two distinct discourses of our Lord; one really delivered at the time and place assigned to it, the other in Galilee some months previously.]

v. 2. ἐκάθισαν. The Aorist denoting continuance.

v. 3. πάντα, κ. τ. λ. Not all things absolutely, but all things out of the Law and the Prophets. This is plainly the meaning; for as regards their corrupt traditions, it could not be said “λέγουσι καὶ οὐ ποιοῦσι”, seeing that they *did* practise these things, as well as teach them.

v. 5. φυλακτήρια. These were parchment cases, fastened on the head and left arm, and inscribed with the following texts: Exod. xiii. 1—10; *ibid.* 11—16; Deut. vi. 4, 9; and xi. 13—21. ¹The practice was founded on a literal interpretation of Exod. xiii. 16 “It shall be for a token upon their hand, and a token between their eyes”. The Jews

regarded these phylacteries as amulets, which prevented evil spirits from hurting them. The custom appears to have grown up subsequently to the captivity. — κράσπεδα. This practice was derived from Numbers xv. 38 “Speak unto the children of Israel, and bid them that they make fringes to the borders of their garments”. The Pharisees believed that by widening these fringes they made their obedience to the command more acceptable to God.

v. 6. πρωτοκλισίαν, “the chief seat” at dinner; *sc.* the middle or, as some think, the uppermost of the three seats in the central couch of the triclinium. (“Room” in the E. V. means “place”, a use of the word now obsolete.)

ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, ῥαββί, ῥαββί.

ὑμεῖς δὲ μὴ κληθῆτε, ῥαββί· εἷς γὰρ ἐστὶν ὑμῶν ὁ 8
καθηγητὴς, ὁ Χριστός· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.
Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γὰρ ἐστὶν 9
ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. Μηδὲ κληθῆτε κα- 10
θηγηταί· εἷς γὰρ ὑμῶν ἐστὶν ὁ καθηγητὴς, ὁ Χριστός.
Ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. Ὅστις δὲ ὑψώσει 11
ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτὸν, 12
ὑψωθήσεται.

“Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, 13
ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ
προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κῆμα.

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι 14
κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀν-
θρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομέ-
νους ἀφίετε εἰσελθεῖν.

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι 15
περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν, ποιῆσαι ἓνα προ-

v. 9. καλέσητε, sub. *τινα*.

v. 13. κατεσθίετε, despoil them of their property by persuading them to give their money, as they pretended, for religious purposes; but in reality for their own gain. That it was customary for widows to devote themselves to ministering to the necessities of the saints, and especially of religious teachers, may be gathered from 1 Tim. v. 10. (See also St. Luke viii. 3, though the women there may not all have been widows.)

v. 15. ξηρὰν, sub. *γῆν*. ξηρὰ is similarly used by Strabo iii. 211. — προσήλυτον. Proselytes among the Jews were admitted by circumcision, baptism, and

sacrifice: the two latter rites being used in the case of women also. Baptism was performed in the presence of three Jews of credit — was administered to the infant children of proselytes as well as all other member of his family, — was accompanied by a profession of faith in God, and a promise to lead a new life. Lastly, the admission of a proselyte was styled by the Jews a new birth. It is easy to see how largely Christian baptism has been borrowed from the Jewish rite.—διπλότερον, “more double-minded”, i. e. hypocritical. διπλοῦς, opposed to ἀπλοῦς, “single-minded”. So Eccles. ii. 12. οὐαὶ καρδίαις διπλαῖς. So also Eurip. Rhes. 395.

σήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.

16 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες, Ὅς ἂν ὁμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν· ὅς δ' ἂν ὁμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. Μωροὶ καὶ τυφλοί· τίς γὰρ μεῖζων ἐστίν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; καὶ, Ὅς ἂν ὁμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν· ὅς δ' ἂν ὁμόσῃ ἐν τῷ δῶρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. Μωροὶ καὶ τυφλοί· τί γὰρ μεῖζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικήσαντι αὐτόν· καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

23 “Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι, καὶ κεῖνα μὴ ἀφιεῖναι. 24 Ὁδηγοὶ τυφλοὶ, οἱ διυλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.

v. 16. ὁμόσῃ ἐν (οἰεῖς ch. v. 35), Hebraistic for ὁμὸς. χρυσόν. — οὐδέν ἐστι. The Pharisees pretended that although a thing might be holy generally, it yet required a special consecration to make it holy to an individual. Thus if a man swore by the temple, which had only a general consecration, he was not bound; but if he swore by the gold in it (i. e. the treasure), which had been the special gift of individuals, he was bound: and the same with the altar and the gift. Self-interest was obviously at the bottom of this

theory. — ὀφείλει (i. e. ἀποδοῦναι τὸν ὄρκον).

v. 24. διυλίζοντες, “straining off”. They were punctilious in straining their liquors before drinking, for fear of swallowing anything unclean. κάμηλον, sc. a large unclean animal, as κώνωπα, a small one. The article is expressed before κων. and καμ. because the saying is proverbial. So we say, “The pitcher goes oft to the well”, etc. (The E. V. “straining at” as though expressing a difficulty in swallowing is probably an oversight.)

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι 25
καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος,
ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας. Φαρισαῖε 26
τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς
παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρὸν.

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι 27
παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαί-
νονται ὠραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ
πάσης ἀκαθαρσίας. Οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε 28
τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοὶ ἐστε ὑποκρισεως
καὶ ἀνομίας.

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι 29
οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ
μνημεῖα τῶν δικαίων, καὶ λέγετε, Εἰ ἡμεῖθα ἐν ταῖς ἡμέ- 30
ραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεῖθα κοινωνοὶ αὐτῶν ἐν
τῷ αἵματι τῶν προφητῶν. Ὡστε μαρτυρεῖτε ἑαυτοῖς, ὅτι 31
υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφῆτας· καὶ ὑμεῖς πλη- 32
ρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. Ὅφεις, γεννήματα 33
ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γενένης;

v. 25. γέμ. ἐξ. Mr. Green in his excellent work, renders this, "all full (of the fruits) of rapine". But γέμω is never elsewhere coupled with a preposition (St. Luke has simply γέμουσιν ἀρπαγῆς in the parallel passage): and ἐκ is certainly sometimes redundant in Hebraistic Greek (as xx. 2): In all likelihood therefore, its insertion here is a mere Hebraism.

v. 27. κεκονιαμένοις. By the Mosaic law any person who came in contact with human remains contracted pollution (Numb. xix. 11). It was therefore the practice to wash the graves over with lime, in order that passers

by might avoid them. This was done annually on the first of the month Adar. Comp. St. Luke vi. 44.

v. 31. As your fathers in their day affected great reverence for the holy men who had died before their time (such as Abraham, Moses, and Joshua, who could not offend or interfere with them), but slew the prophets contemporary with themselves for rebuking and denouncing their vices: even so do ye, Pharisees, affect veneration for these prophets, and horror at their murder; at the very time when you are plotting the death of the Messiah, and the persecution of His servants.

- 34 Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας
καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ
σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγω-
35 γαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· ὅπως ἔλθῃ
ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ
τοῦ αἵματος Ἀβελ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου
υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ
36 θυσιαστηρίου. Ἀμὴν λέγω ὑμῖν, ὅτι ἤξει ταῦτα πάντα
ἐπὶ τὴν γενεὰν ταύτην.
- 37 Ἱερουσαλὴν, Ἱερουσαλὴμ, ἥ ἀποκτείνουσα τοὺς προφή-
τας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν,
ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον
ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ
38 οὐκ ἠθέλησάτε; ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος
39 Λέγω γὰρ ὑμῖν, Οὐ μὴ με ἴδῃτε ἀπ' ἄρτι, ἕως ἂν εἴπητε
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου."

v. 35. Ζαχαρίου. It is a matter of much doubt who this Zechariah was. 1. He is supposed to be identical with the son of Jehoiada (2 Chron. xxiv. 21), the names Barachiah and Jehoiada having the same, or nearly the same, meaning. But our Lord would hardly speak of this Zechariah as the *last* of a series of prophets who had been murdered by their countrymen; for Isaiah, Urijah, and many others, suffered martyrdom after this time. 2. He is identified with one Zechariah, the son of Baruch (Joseph, B. J., iv. 5), whom the Jews slew in the temple two years or so before the siege of Jerusalem. But there is no reason to suppose that this man was a prophet, and it is plain from St. Luke (xi. 49) that prophets are referred to. Besides, this interpretation assigns a di-

rectly future meaning to *ἐφονεύσατε*, which it can scarcely be thought to bear, especially if the future *διώξετε* of the v. preceding, and *ἤξει* of that following, are taken into consideration. 3. Others suppose Zechariah the minor prophet, who was the son of Barachiah (and it would seem a priest, Neh. xii. 16), to be the person meant. The objection to this is, that there is no proof that he was murdered by his countrymen. But there was an accredited tradition to that effect among the Jews: in proof of which the Targum on Lament. ii. 20 may be cited. To the words "shall the priest and the prophet be slain in the sanctuary", it appends "as ye slew Zechariah the son of Iddo in the house of the sanctuary of the Lord". Now Zechariah, the minor pro-

Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ 24
προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδο-
μὰς τοῦ ἱεροῦ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Οὐ βλέπετε 2
πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος
ἐπὶ λίθον, ὃς οὐ καταλυθήσεται.”

Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσ- 3
ῆλθον αὐτῷ οἱ μαθηταὶ κατ’ ἰδίαν, λέγοντες, “Εἰπέ ἡμῖν,
πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας,
καὶ τῆς συντελείας τοῦ αἰῶνος;”

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Βλέπετε, μὴ 4

phet, is often called the son of Iddo in the O. T., though he was in fact his grandson (Zech. i. 1; Ezra ch. v. 1). This conjecture therefore seems on the whole most plausible.

v. 39. οὐ μὴ. These words (Ps. cxviii. 26) contain a distinct recognition of the Messiah. Our

Lord's meaning therefore is, that the Jews shall see His face no more (i. e. no more have the benefit of His coming in the flesh) until they shall (by conversion to the religion He taught) accept Him as their Saviour and God. With this solemn declaration He quitted the temple and never reentered it.

CHAP. XXIV.

PLACE, The Mount of Olives.

With v. 1—51, comp. St. Mark xiii. 1—37; St. Luke xxi. 5—36.

v. 2. The fulfilment of this prophecy is very striking. After the conflagration of the Temple, its foundations were rooted up by command of Ter. Rufus, and the ground on which it stood ploughed over.

v. 3. οἱ μαθ. Peter, Andrew, James, and John (St. Mark xiii. 3). — εἰπέ. The purport of this question should be carefully considered, for it affords a clue to the meaning of the prophecies in this and the next chapter. The disciples first ask, “when shall these things be?” “these things” obviously referring to the destruction of the city and Temple, of which our Lord had

just been speaking: and secondly, “what shall be the sign of Thy coming, and of the end of the world” (or more properly, of the consummation of time), meaning doubtless, “when wilt Thou come as a temporal prince and conqueror, to restore again the sceptre to Shiloh, and fulfil the eternal purposes of God”. For that this was the manner in which they expected the second advent to take place, is evident from many passages, as Acts. i. 6, etc.

Our Saviour apparently did not think it necessary to explain to them their mistake; the time for their full enlighten-

5 τις ὑμᾶς πλανήσῃ. Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματι
 μου, λέγοντες, Ἐγὼ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανή-
 6 σουσι. Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέ-
 7 μων. Ὁραῖτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι. Ἄλλ’
 οὐπω ἐστὶ τὸ τέλος. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος,
 καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοί,
 8 καὶ σεισμοὶ κατὰ τόπους. Πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.
 9 Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν

ment not having yet arrived. He therefore answers their question as they asked it: telling them when the overthrow of Jerusalem would take place; and describing to them the signs by which His coming on that occasion would be prefigured, and also those which should precede His coming to judge the world; without warning them that these two comings would be wholly distinct. Doubtless He foreknew that His words, however mistaken at the time, would be fully apprehended by them and by all Christians in after times. The prophecies from v. 1 of this chapter to v. 36 apply directly to the overthrow of Jerusalem, and typically to the day of judgment; from thence to the end of ch. xxv. directly to the latter event.

v. 5. Five signs of the approaching judgment are here pointed out.

i. *False Christs*. This was fulfilled in the instance of Simon Magus, Dositheus the Samaritan, the Epyptian Jew (Acts xxi. 38), Theudas in the time of Claudius, etc. In the reign of Nero these impostors became so numerous, that insurrections were perpetually breaking out. Joseph., Ant. B. xx. 7.

ii. *Wars and rumours of wars*. Judæa was, according to Josephus, in a state of perpetual distraction from hostilities with neighbouring states, and apprehensions of a war with Rome, from the time of our Lord's death to the commencement of the siege.

iii. *Famines*. Two great famines occurred in the reigns of Claudius and Nero, Acts. xi. 28; Joseph., Ant. iii. 15 (see Gresw. Diss. ii. 5); besides many lesser ones. So Suet. Claud. 18 ("arc-tiore annonâ ob assiduas sterilitates"). Also Tacit. An. xii. 43, and Joseph., B. J. v. pass.

iv. *Pestilence*, the invariable accompaniment of famine in hot climates: so that the saying, "μετὰ λιμὸν λοιμός", passed into a proverb. A dreadful pestilence accompanied the famine at the siege of Jerusalem.

v. *Earthquakes*. Many earthquakes occurred at this period in Rome, Asia Minor, the Ægean islands, and Palestine itself. Suet., Galba, 18; Tac. xii. 43, xiv. 27; Joseph., B. J., etc. It is however likely that σεισμοί here means "commotions", such as popular outbreaks, the feuds of parties, etc. (See xxviii. 3.)

ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ
τὸ ὄνομά μου. Καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ 10
ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους· καὶ πολλοὶ 11
ψευδοπροφήται ἐγερθήσονται, καὶ πλανήσουσι πολλούς· καὶ 12
διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη
τῶν πολλῶν· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. 13
Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν 14
ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι. Καὶ
τότε ἥξει τὸ τέλος.

Ὅταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν 15
διὰ Δανιὴλ τοῦ προφήτου, ἐστὼς ἐν τόπῳ ἀγίῳ· (ὁ ἀναγι-
νώσκων νοεῖτω·) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ 16

v. 15. βδέλυγμα τῆς ἐρ. "The abomination that maketh desolate" (Dan. xi. 31; xii. 11). This abomination is generally interpreted to mean the Roman armies, which "made desolate" Judæa. The eagles and images of the Roman emperors, to which idolatrous homage was paid, would correspond well to the term abomination; which always in Scripture has reference to idolatry. It is no just objection to this view, that the Roman eagles had been present in Jerusalem for many years previously; for they were then the ensigns of a peaceful authority, and did not "make desolate". St. Luke's words corroborate this view: "When ye shall see Jerusalem encompassed by armies . . . then let them which are in Judæa flee to the mountains": whence it would seem that the environment of Jerusalem by the Romans, and the setting up of the abomination of desolation, are merely different modes of expressing the same thing. If this beso, the sign

in question must have been the first hostile approach of the Romans, viz., that under Cestius Gallus, A. D. 67: and it is a striking fact that the Roman general on that occasion, suddenly and without visible reason, drew off his army; thereby enabling the Christians to fly to Pella and the hill country. It is said that not one of them perished in the siege or capture of the city (Joseph. II. 19; Tacit. Hist. v. 11). — ἐν τόπῳ ἀγίῳ. The "holy place" probably means Jerusalem itself, often called the "holy city" (Neh. xi. 1; St. Matt. iv. 5). Others hold that the βδέλ. τ. ε. refers to the Zealots, called on account of their crimes "the Assassins" who took possession of the Temple and polluted it by murder and every kind of impurity during the siege. In strengthening this view that Daniel connects the "setting up of the abomination" with the "taking away of the daily sacrifice": and it is notorious that the daily sacrifice was put a stop to by the Zealots.

- 17 ὄρη· ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω ἄραι τὰ ἐκ τῆς
 18 οἰκίας αὐτοῦ· καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω
 19 ἄραι τὰ ἱμάτια αὐτοῦ. Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις
 20 καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. Προσεύ-
 21 χεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ, σαβ-
 22 βάτω. Ἔσται γὰρ τότε θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ’
 ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ’ οὐ μὴ γένηται. Καὶ εἰ
 μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα
 σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι
 ἐκεῖναι.
- 23 Τότε ἂν τις ὑμῖν εἴπῃ, Ἴδου, ὧδε ὁ Χριστὸς, ἢ ὧδε,
 24 μὴ πιστεύσητε. Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευ-
 δοπροφήται, καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε
 25 πλανῆσαι, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς. Ἴδου, προεί-
 26 ρηκα ὑμῖν. Ἐὰν οὖν εἴπωσιν ὑμῖν, Ἴδου, ἐν τῇ ἐρήμῳ
 ἐστὶ, μὴ ἐξέλθῃτε. Ἴδου, ἐν τοῖς ταμείοις, μὴ πιστεύσητε.
 27 Ὡσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαί-

v. 17. ἐπὶ τ. δ. The house-tops in the East are perfectly flat, and the roofs all on one level, so that any one might make his way along the house-tops to the city walls, and so escape into the country without once descending into the street.

v. 20. ἐν τ. σαββ., on which day their flight would be retarded (1) by the regulations which forbade travelling on the Sabbath; in consequence of which they would find the gates of the cities closed, etc.: and (2) by their own scruples, for the early Jewish converts always observed the Sabbath, as well as the Sunday.

v. 22. πᾶσα σάρξ, sc. any part of the inhabitants of Judæa. As it was, the slaughter was almost incredible. Josephus reckons

that 1,100,000 perished in the overthrow of Jerusalem only (Joseph. B. J. vi. 9). Had the war continued, the whole of the inhabitants of Judæa must have been exterminated. — ἐκλεκτοί, i. e. the Christians.

v. 24. δώσουσι, “shall shew”, a Hebraistic sense of the word (Acts. ii. 19). — εἰ δυνατόν, “if possible”, implying a great unlikelihood, but not an impossibility; as the “if it were possible” of the E. V. seems to do.

v. 27. ἀστραπή, κ. τ. λ. The Roman army under Vespasian entered Palestine on the east (viz. near Gadara) and marched westward by Jotapata and Mt. Gerizim to Joppa, with great rapidity and terrible devastation.

νεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρούσα τοῦ υἱοῦ τοῦ ἀνθρώπου. Ὅπου γὰρ ἔαν ἡ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἄετοί. 28

Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὕβονται τὸν υἱὸν τοῦ ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. Καὶ ἀποστελεῖ τοὺς ἄγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυναξέουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἁκρῶν οὐρανῶν ἕως ἁκρῶν αὐτῶν. 30

Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ἡδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς, καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· οὕτω καὶ ἡμεῖς, ὅταν ἴδῃτε 32

v. 28. Ὅπου, κ. τ. λ. πτώμα, signifies "the trunk" (σῶμα ἄνευ τῆς κεφαλῆς, Suid. See St. Mark vi. 29). This in the first place *directly* represents the Jewish nation, dismembered by intestine discords, ὅπου denoting that not the Jews of Jerusalem only should be destroyed by the Roman "eagles", but the Jews generally, wherever they endeavoured to make head against them — and in the second place, *indirectly*, that wherever corruption is, there will divine vengeance follow.

v. 29. The prophecies in this verse and v. 30, had a partial and allegorical accomplishment in the destruction of the Jewish Church and polity. Similar language is often used by the prophets to denote the like visi-

tation of God's wrath. (Comp. Isaiah xiii. 9, 10; xxxiv. 4; Ezek. xxxii. 7.) So had those in v. 31, in the more extended preaching of the Gospel, which followed the dispersion of the Apostles and other Jewish Christians into distant countries, when driven from the Holy Land. But at the day of judgment it is reasonable to expect that all the things here mentioned will be *literally* fulfilled, and precede the *παλιγγενεσία* of the material world (xix. 28), and the appearance of the new earth (Rev. xxi. 1). — εὐθέως, denoting the occurrence of something sudden and marvellous, rather than sequence of time. εὐθέως is often used in this sense as a connecting phrase, as καὶ ἰδοὺ elsewhere. (See Acts xii. 10; Rev. iv. 2, etc.)

34 πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις. Ἀμὴν
λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα
35 ταῦτα γένηται. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ
λόγοι μου οὐ μὴ παρέλθωσι.

36 “Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν,
37 οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος.
“Ὡσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία
38 τοῦ υἱοῦ τοῦ ἀνθρώπου. Ὡσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις
ταῖς πρὸ τοῦ κατακλυσμοῦ, τρώγοντες καὶ πίνοντες, γα-
μοῦντες καὶ ἐγκαμίζοντες, ἄχρι ἥς ἡμέρας εἰσῆλθε Νῶε
39 εἰς τὴν κιβωτὸν, καὶ οὐκ ἔγνωσαν, ἕως ἥλθεν ὁ κατα-
κλυσμὸς καὶ ἤρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία
τοῦ υἱοῦ τοῦ ἀνθρώπου.

40 “Τότε δύο ἔδονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλαμβάνεται,
41 καὶ ὁ εἷς ἀφίεται. Δύο ἀλήθουσαι ἐν τῷ μύλωνι· μία
παραλαμβάνεται, καὶ μία ἀφίεται.

42 “Προγγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ὥρα ὁ κύριος
43 ὑμῶν ἔρχεται. Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ἥδει ὁ οἰκο-
δεσπότης ποία φυλακῇ ὁ κλέπτης ἔρχεται, ἐργηγόρησεν ἂν,
44 καὶ οὐκ ἂν εἶασε διορυγῆναι τὴν οἰκίαν αὐτοῦ. Διὰ τοῦτο
καὶ ὑμεῖς γίνεσθε ἔτοιμοι· ὅτι ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς
τοῦ ἀνθρώπου ἔρχεται.

v. 34. ἡ γενεὰ αὕτη. Here again the words contain a double meaning. As relates to the overthrow of Jerusalem, the present generation, i. e. the generation then alive, is meant: but as regards the day of judgment, ἡ γεν. αὕτ. must be understood of the Jewish nation, which should never be extinct till the end of the world. γενεά is undoubtedly used in this sense, though not commonly (Hom. Il. vi. 145; Æsch. Sept. c. Theb. 1070).

v. 36. περὶ ἡμ. ἐκ. Here our Lord proceeds to speak directly

and solely of the day of judgment, which the phrase ἡμ. ἐκ. often denotes. (See vii. 22.) The same subject is continued to the end of ch. xxv.

v. 40. ὁ εἷς. This phrase in Greek usually denotes one of two. So we say “the one”.

v. 41. μύλωνι. The hand-mill of Palestine consisted of two circular stones placed one above another; one fixed, the other rotatory. Grinding in the East is almost always done by women; two of whom are required to work the mill properly.

“Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέ- 45
στησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπειας αὐτοῦ, τοῦ διδόν-
ναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; μακάριος ὁ δοῦλος ἐκεῖ- 46
νος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως.
Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ 47
καταστήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος 48
ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἐλθεῖν, καὶ 49
ἄρξεται τύπτειν τοὺς συνδούλους, ἐσθίειν δὲ καὶ πίνειν
μετὰ τῶν μεθύοντων, ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν 50
ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ᾧ ἡ οὐ γινώσκει, καὶ 51
διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκρι-
τῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
ὀδόντων.

“Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρ- 25
θένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον
εἰς ἀπάντησιν τοῦ νυμφίου. Πέντε δὲ ἦσαν ἐξ αὐτῶν 2

v. 50. διχοτομήσει. The punishment of cutting or sawing asunder was common among Eastern nations (Herod. vii. 39), and occasionally, though not often, practised by the Jews. It was usually the punishment of perjured persons or rebels.

On this latter pretext probably Isaiah was subjected to it by Manasseh. (See also 2 Sam. xii. 31; Hist. Susan. 59.) It is observable that our Lord speaks in this passage of its being inflicted on faithless and rebellious servants.

CHAP. XXV.

PLACE, The Mount of Olives.

Peculiar to St. Matthew.

v. 1. The following parable expresses the need of daily renewal, as a necessary condition of watchfulness. It is also contrasted with the one which follows, in that it shews the necessity of inward faith, as the other of outward works. — τοῦ νυμφίου. In the East the bride is usually brought to her future home late in the evening. When notice is given of the approach

of the bridegroom for the purpose of conducting her thither, chosen virgins (Ps. xlv. 14) go out with lighted lamps to meet him, and escort him to her house. In some cases the procession then forms again with the bride in the midst, and proceeds to the bridegroom's house; when the nuptial banquet immediately begins.

- 3 φρόνιμοι, καὶ πέντε μωραί. Αἵτινες μωραί, λαβοῦσαι τὰς
 4 λαμπάδας ἑαυτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· αἱ δὲ
 φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν
 5 λαμπάδων αὐτῶν. Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν
 πᾶσαι καὶ ἐκάθευδον.
 6 “Μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἴδου, ὁ νυμφίος
 7 ἔρχεται, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. Τότε ἠγέρθησαν
 πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας
 8 αὐτῶν. Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον, Δότε ἡμῖν ἐκ
 9 τοῦ ἔλαιου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. Ἀπε-
 κρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι, Μήποτε οὐκ ἀρκέσει
 ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας,
 καὶ ἀγοράσατε ἑαυταῖς.
 10 “Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος·

v. 4. ἀγγείοις· λαμπάδων. The hand-lamp in the East consists of an earthenware vase, filled with rags; which from time to time are moistened with oil from a small can, carried in the right hand; the lamp itself being held in the left. The lamps here denote the outward Christian life; the oil, the grace infused by the Holy Spirit.

v. 5. χρονίζοντος, a passing intimation is here given, that the day of judgment will be long deferred. So also v. 19, πολὺν χρόνον. — ἐνύσταξαν. They first nodded drowsily, and then fell asleep. This has been understood (1) of waxing cold in religion, with which all Christians are more or less chargeable: some to a venial, others to a fatal extent. But this interpretation is inconsistent with the reception given to the wise virgins; and is singularly out of place in a parable, the direct

object of which is to inculcate watchfulness. (2) Of the sleep of death. This is the simplest explanation, and might be pronounced to be beyond controversy the true one; if it were not for the difficulty which v. 9 presents, if this view be adopted. If we understand the coming of the bridegroom to indicate the second advent of Christ; how can we explain the advice given by the wise virgins to their companions, “Go to them that sell, and buy for yourselves?” For we know that there is no repentance after death, and that “as the tree falls so it lies”. The best solution is, that the advice in question was merely charitable; bidding them do the only thing that bore a semblance of hope, though there was no ground for entertaining any. Indeed the conclusion of the parable shews that if they did nourish any such hope, it was unfounded.

καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ
ἐκλείσθη ἡ θύρα. Ὅστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρ- 11
θέναι, λέγουσαι, Κύριε, κύριε, ἀνοιξον ἡμῖν. Ὁ δὲ ἀπο- 12
κριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. Γρηγο- 13
ρεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν, ἐν
ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

“Ὡς περ γὰρ ἀνθρώπος ἀποδημῶν ἐκάλεσε τοὺς ιδίους 14
δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· καὶ 15
ὃ μὲν ἔδωκε πέντε τάλαντα, ὃ δὲ δύο, ὃ δὲ ἓν, ἐκάστῳ
κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθὺς. Πορευ- 16
θεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν εὐργάσατο ἐν αὐτοῖς,
καὶ ἐποίησεν ἄλλα πέντε τάλαντα. Ὡσαύτως καὶ ὁ τὰ δύο 17
ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. Ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν 18
ὠρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου
αὐτοῦ.

“Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων 19
ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον. Καὶ προσελθὼν 20
ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα,
λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα
πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. Ἐφη δὲ αὐτῷ ὁ κύ- 21

v. 8. σβέννυνται, “are expiring”.

v. 9. παλοῦντας, referring primarily to our Lord Himself; and secondarily to the ministers and stewards of His mysteries. The answer of the wise virgins intimates plainly that there is no such thing as supererogatory merits stored up by the saints, and available for others.

v. 14. The following parable is not the same as that spoken by our Lord, St. Luke xix. 12. The time, occasion, and audience, are all different. The present parable was delivered to the Apostles only; and refers,

primarily at least, to their use of the spiritual power bestowed on God's ministers for evangelizing the world.

v. 15. ὃ μὲν . . . ὃ δέ, the relative for the article. — ἔδωκε. In ancient times the slaves were not always employed in domestic labour. They were occasionally allowed to set up in any business for which they shewed an aptitude; and had money given them to establish them in it, on condition of their paying a share of the profits to their master. (Hor. ii. Ep. ii. 7.)

v. 16. εἰργ. ἐν αὐτοῖς. A Hebraistic construction. In clas-

ριος αὐτοῦ, Εὐ̄, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

- 22 “Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπε, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα
23 ἐκέρδησα ἐπ’ αὐτοῖς. Ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὐ̄, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.
24 “Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφώς εἶπε, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου
25 οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας· καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ·
26 ἴδε, ἔχεις τὸ σόν. Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἥδεις ὅτι θερίζω ὅπου
27 οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα; ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζítais· καὶ ἐλθὼν ἐγὼ
28 ἔκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. Ἄρατε οὖν ἀπ’ αὐτοῦ
29 τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ
30 τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ’ αὐτοῦ. Καὶ

sical Greek it would have been εἰργ. αὐτοῖς or αὐτά. So Dem. con. Dion. εἰργάσασθαι τῷ αὐτῷ ἀργυρίῳ: and Herod. Clío 24, ἐργασάμενον χρήματα μεγάλα.

v. 21. χαρὰν, sc. the festivity given by, or to the master on his return. It was customary to celebrate a person's arrival after long absence in this manner. So St. Luke xv. 23. So also the *cæna adventoria*, among the Romans. χαρὰ in Hebraistic Greek frequently means a banquet, as Esther ix. 17. This interpretation has the more likelihood; because the inviting a slave formally to dinner, was tantamount to giving him his freedom;

it being an acknowledgment that the disparity of rank was removed.

v. 26. ἥδεις. It is not of course here implied that our Lord is a hard master. (See xi. 30.) The servant's words are only quoted, in order to convict him on his own shewing.

v. 27. βαλεῖν, equivalent to θέσθαι, only with the notion of haste added. He ought to have been prompt and instant in laying out the money at interest (ix. 38).

v. 30. τὸ σκότος τὸ ἐξώτερον, “The darkness which is outside”; an expression three times used by St. Matthew, and by him

τὸν ἀρχαῖον δοῦλον ἐκβάλλετε εἰς τὸ σκότος τὸ ἐξώτερον.
Ἐκεῖ ἔσται ὁ κλανθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

“Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, 31
καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ’ αὐτοῦ, τότε καθίσει ἐπὶ
θρόνου δόξης αὐτοῦ, καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ 32
πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ’ ἀλλήλων, ὥσπερ
ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, καὶ στήσει
τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐ- 33
νύμων.

“Τότε ἔρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ 34
εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμα-
σμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· ἐπεινάσα 35
γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με·
ξένος ἦμην, καὶ συνηγάγετέ με· γυμνὸς, καὶ περιεβάλετέ 36
με· ἡσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἦμην, καὶ
ἤλθετε πρὸς με. Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, 37
λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα, καὶ ἐθρέψα-
μεν; ἢ διψῶντα, καὶ ἐποτίσαμεν; πότε δέ σε εἶδομεν ξένον, 38
καὶ συνηγάγομεν; ἢ γυμνὸν, καὶ περιεβάλομεν; πότε δέ 39
σε εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε;
Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἔρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, 40
ἐφ’ ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλα-
χίστων, ἐμοὶ ἐποιήσατε.

“Τότε ἔρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ’ ἐμοῦ, 41

only. The metaphor is taken from a banqueting hall brilliantly lighted up, while it is dark night outside (vii. 12; xxiii. 13). This again favours the notion that by *χαρά* a feast is denoted.

v. 33. *ἐκ δεξιῶν*. In allusion, doubtless, to the practice of the Sanhedrin at their trials. A notary sate on either side of the judge. If the prisoner was acquitted, the verdict was registered by the one who sate on the

right; if condemned, by the one on the left. — *ἐρίφια*, the diminutive of disparagement. (Comp. 2 Tim. iii. 6.)

v. 40. This personal appropriation, on the part of our Lord, of the kindnesses and wrongs done to His disciples, is strikingly illustrated Acts ix. 4; “Saul, Saul, why persecutest thou *Me*? I am Jesus, *whom* thou persecutest”. See also Heb. vi. 6.

v. 41. Note that the lost are

οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον
 42 τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. Ἐπείνασα γὰρ, καὶ
 οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με·
 43 ξένος ἤμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιε-
 βάλετέ με· ἀσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ
 44 με. Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοὶ, λέγοντες, Κύριε,
 πότε σε εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυ-
 μνόν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι;
 45 Τότε ἀποκριθήσεται αὐτοῖς, λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ’
 ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ
 46 ἐποιήσατε. Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον·
 οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.”

26 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους
 2 τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ, “Οἴδατε ὅτι μετὰ δύο
 ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παρα-
 3 δίδοται εἰς τὸ σταυρωθῆναι.” Τότε συνήχθησαν οἱ ἀρχιε-
 ρεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς

not said to be “κατηραμένοι τοῦ Πάτρός”, but simply κατηρα-
 μένοι, while on the other hand, the accepted *are* said to be
 “blessed of My Father”. So again, hell is not declared to
 have been “ἡτοιμασμένη τοῖς πονηροῖς”, prepared for the
 wicked among men, but τῷ Διαβόλῳ: while the kingdom (i. e.
 eternal bliss) is declared to have
 been “ἡτοιμασμένη ὑμῖν (i. e. τοῖς δικαίοις) ἀπὸ καταβολῆς κόσμου”. Comp. St. John xvii.
 12, where it is said of Judas “ἀπώλετο”, “he hath lost him-
 self”. These passages may well assure us that God is the author
 of man’s salvation; but man him-
 self the cause of his own ruin.
 v. 43. συνηγάγετε, sc. ἐς οἶκον.

CHAP. XXVI.

PLACE, v. 1—35, Jerusalem and its vicinity; v. 36—56, Gethsemane; v. 57—75, the house of Caiaphas.

With v. 1—5, comp. St. Mark xiv. 1—2; St. Luke xxi. 1—2.
 With v. 6—13, ——— St. Mark xiv. 3—9; ——— St. John xii. 1—8.
 With v. 14—46, ——— St. Mark xiv. 10—42; St. Luke xxii. 3—46.
 With v. 47—57, ——— St. Mark xiv. 43—53; St. Luke xxi. 47—54; St. Jn. xviii. 3—12.
 With v. 58—68, ——— St. Mark xiv. 54—65.
 With v. 69—75, ——— St. Mark xiv. 66—72; St. Luke xxii. 55—62; St. Jn. xviii. 15—27.

v. 2. παραδίδοται. The pre- v. 3. αὐλήν. (See App. VII.)
 sent prophetically for the future. — Καϊάφα. Caiaphas was the

τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, καὶ συνε- 4
βουλευσάντο ἵνα τὸν Ἰησοῦν δόλω κρατήσωσι, καὶ ἀποκτεί-
νωσιν. Ἐλεγον δὲ, “Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος 5
γένηται ἐν τῷ λαῷ.”

Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος 6
τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα 7
βαρυτίμου, καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακει-
μένου. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν, λέγον- 8
τες, “Εἰς τί ἡ ἀπώλεια αὕτη; ἡδύνατο γὰρ τοῦτο τὸ μύρον 9
παραθῆναι πολλοῦ, καὶ δοθῆναι πτωχοῖς.” Γινούς δὲ ὁ 10
Ἰησοῦς εἶπεν αὐτοῖς, “Τί κόπους παρέχετε τῇ γυναικί;
ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ. Πάντοτε γὰρ τοὺς 11
πτωχοὺς ἔχετε μεθ’ ἑαυτῶν· ἐμὲ δὲ οὐ πάντοτε ἔχετε. Βα- 12
λοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς
τὸ ἐνταφιάσαι με ἐποίησεν. Ἀμὴν λέγω ὑμῖν, ὅπου ἔαν 13

son-in-law of Annas, the former highpriest. He purchased the highpriesthood of Valerius Gratus, which he held for ten years; until he was deposed by Vitellius, at the same time that Pontius Pilate was removed from the procuratorship. Caiaphas is said to have died soon afterwards by his own hand.

v. 6. Σίμωνος. Nothing is known with any certainty of this Simon. He has been thought by some to be the father of Lazarus; by others, the former occupant of the house tenanted by Lazarus, which still retained the name of its old proprietor. But all this is conjecture. (See v. 12.)

v. 7. ἡ γυνή. Mary the sister of Lazarus. St. John xii. 3.

v. 8. οἱ μαθηταί. A Hebraism; the plural for the singular. Judas Iscariot alone professed indignation at the waste. (St. John xii. 4.) So xxvii. 44, οἱ

λησταὶ ὠνείδιζον αὐτῷ, whereas we learn from St. Luke, that only one of them reviled Him. So frequently in the O. T., as Judg. xii. 7. It is possible, however, that the other disciples may have acquiesced in his complaint, though they did not express their disapproval. Our Lord's reply being addressed αὐτοῖς, and the plural παρέχετε being used, favours the notion.

v. 12. ἐνταφιάσαι, “to embalm Me” (not “for My burial”, as in E.V.). The embalming took place some time previous to the burial. Comp. Genesis i. 2—13. Mary had doubtless heard either from Christ Himself, or from one of the Apostles, that His burial was at hand. It was therefore an act of faith and love to prepare His body for it.

It has been doubted whether the anointing of our Lord here spoken of, is the same as that

κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθή-
σεται καὶ ὃ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐτῆς.”

- 14 Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας
15 Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, εἶπε, “Τί θέλετέ μοι
δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν;” Οἱ δὲ ἔστησαν αὐτῷ
16 τριάκοντα ἀργύρια· καὶ ἀπὸ τότε ἐξήτει εὐκαιρίαν ἵνα αὐτὸν
παραδῷ.

THURSDAY.

- 17 Τῇ δὲ πρώτῃ τῶν ἁζύμων προσήλθον οἱ μαθηταὶ τῷ
Ἰησοῦ, λέγοντες αὐτῷ, “Ποῦ θέλεις ἐτοιμάσωμέν σοι
φαγεῖν τὸ πάσχα;” Ὁ δὲ εἶπεν, “Ὑπάγετε εἰς τὴν πόλιν
18 πρὸς τὸν δεῖνα, καὶ εἵπατε αὐτῷ, ‘Ὁ διδάσκαλος λέγει, ‘Ὁ
καιρὸς μου ἐγγύς ἐστι· πρὸς σε ποιῶ τὸ πάσχα μετὰ τῶν
19 μαθητῶν μου.’” Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν
αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.

related St. John xii. 1: for, (1) the latter took place six days before the Passover, but the former (apparently) only two; and (2) St. Matthew lays the scene in the house of Simon the Leper, but St. John (apparently) in the house of Lazarus, by his mentioning that “Martha served”. But as regards (1) it has been already shewn (see Proleg. III.) that St. Matthew’s narrative disregards chronological order; and there is nothing in the narrative itself which implies that it did not take place four days previously, as stated by St. John. (2) St. John does not place the scene at Lazarus’s house, but only generally at Bethany (ἐκεῖ). Nor is it likely that Lazarus was the giver of the feast, or it would not have been specified that he was εἰς τῶν ἀνακειμένων; for his presence in that case would be taken for

granted. Martha’s “serving” proceeded in all likelihood from love and gratitude. Such an act would be in strict keeping with her character.

v. 15. *τριάκοντα ἀρ.* Zech. xi. 12. Thirty shekels of silver was the price of a slave. (See App. V.)

v. 17. *τῇ πρώτῃ.* Strictly speaking, the feast of unleavened bread did not begin until the evening on which the passover was eaten, i. e. the Friday evening, according to our arrangement of the holy week. But the Jews usually removed, for caution’s sake, all leavened bread out of their houses on the previous day. Hence in process of time that day came to be called the first day of unleavened bread. So Jos. (Ant. II. 15, § 1.) reckons eight days of unleavened bread.

v. 19. *οἱ μαθηταί.* St. Peter and St. John. (St. Luke xxii. 8.)

Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα. Καὶ ²⁰
 ἐσθιόντων αὐτῶν εἶπεν, “Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ²¹
 ὑμῶν παραδώσει με.” Καὶ λυπούμενοι σφόδρα ἤρξαντο ²²
 λέγειν αὐτῷ, ἕκαστος αὐτῶν, “Μῆτι ἐγὼ εἰμι, κύριε;”
 Ὁ δὲ ἀποκριθεὶς εἶπεν, “Ὁ ἐμβάψας μετ’ ἐμοῦ ἐν τῷ ²³
 τρυβλίῳ τὴν χειρὰ, οὗτός με παραδώσει. Ὁ μὲν υἱὸς τοῦ ²⁴
 ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ
 τῷ ἀνθρώπῳ ἐκείνῳ, δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παρα-
 δίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος
 ἐκεῖνος.” Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπε, ²⁵
 “Μῆτι ἐγὼ εἰμι, ῥαββί;” Λέγει αὐτῷ, “Σὺ εἶπας.”

Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ ²⁶
 εὐλογήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε,
 “Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου.” Καὶ λαβὼν ²⁷
 τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων,
 “Πίετε ἐξ αὐτοῦ πάντες· τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ ²⁸
 τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς
 ἄφεσιν ἁμαρτιῶν. Λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πῖω ἄπ’ ἄρτι ²⁹

v. 20. ἀνέκειτο, “reclined”, as the Jews ordinarily did at meals. (ἀνέπεσε, St. Luke xxii. 14.) See St. John xiii. 23.

v. 25. Ἰούδας. By comparing the narratives of the Evangelists, it appears that Judas Iscariot was present during the administration of the elements. (See St. Luke xxii. 19, 20, 21.)

v. 26. τὸν ἄρτον. The bread at the Paschal Supper consisted of two thin round cakes of unleavened bread. They were marked at the time of baking with deep lines diverging from the centre, like spokes of a wheel; and hence were easily broken into pieces.

v. 27. τὸ ποτήριον. The cup was filled four times, and partaken of by all present. The

third cup, called the cup of blessing, which was administered with the greatest solemnity, was doubtless the one chosen by our Lord. (1 Cor. x. 16.) See Append. XI. 1.

v. 28. τῆς καινῆς διαθ. “My Blood of (i. e. that ratifies) the New Covenant”. This covenant was sealed by Christ’s blood shed on the cross; hence it may be called a testament, which becomes valid by the death of the testator. (Heb. ix. 16.) — περὶ πολλῶν. Comp. 1 Tim. ii. 6, ἀντίλυτρον ὑπὲρ πάντων: the same doctrine viewed from a different point. Christ was offered as a sacrifice in fact for all; in effect for many.

v. 29. ἕως, κ. τ. λ., i. e., “until I welcome you as guests at the

ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.”

30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.

31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, “Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἑμοὶ ἐν τῇ νυκτὶ ταύτῃ. Γέγραπται γὰρ, ‘Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνης.’ Μετὰ δὲ τὸ ἐγεροθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.”

33 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, “Εἰ καὶ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.”

34 Ἔφη αὐτῷ ὁ Ἰησοῦς, “Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρεῖς ἀπαρνήσῃ με.”

35 Λέγει αὐτῷ ὁ Πέτρος, “Κὰν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι.” Ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.

marriage supper of the Lamb”. (Com. Rev. xix. 9.) Everlasting bliss is frequently spoken of under the similitude of a feast (see viii. 11; xxv. 21). — *καινόν*, adverbially, “after a new fashion”. — *ἐν τῇ βασ. τ. π.* (*βασιλ. τοῦ Θεοῦ* St. Luke). See iv. 19. — The above is the most natural interpretation, but it is possible that our Lord may refer to some feast He would hold with His disciples, after His resurrection; but of which no account is given by any Evangelist. St. Peter (Acts x. 41.) apparently refers to such a feast; for he says that they “ate and drank with our Lord” on a certain occasion, which can scarcely be the same as those mentioned by St. Luke xxiv. 42, or St. John xxi. 13, for in neither instance does He appear to have sate down to meat with them.

v. 30. *ὑμνήσαντες*. Six Psalms, called the Great Hallel, were sung at the Paschal Supper. The first two were sung during the meal, and the other at the conclusion. — *ἐξῆλθον*. This was contrary to the strict Mosaic law, which forbade those who had eaten the Passover to go out of their houses before morning. (Exod. xii. 22.) Our Lord indeed appears rather to have used the Paschal Supper as an occasion for instituting the Eucharist, than to have observed the rite Himself. (See St. Luke xxii. 15, etc.)

v. 31. *Πατάξω*. Zech. xiii. 7. may be referred to; though the words there are “*πατάξατε τοὺς ποιμένας, καὶ ἐκσπάσατε τὰ πρόβατα*”. But it is more likely that our Lord is merely quoting a proverbial expression.

Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον 36
 Γεθσημανῆ, καὶ λέγει τοῖς μαθηταῖς, “Καθίσατε αὐτοῦ,
 ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ.” Καὶ παραλαβὼν τὸν 37
 Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι
 καὶ ἀδημονεῖν. Τότε λέγει αὐτοῖς, “Περίλυπός ἐστιν ἡ 38
 ψυχὴ μου ἕως θανάτου· μέναιτε ὧδε καὶ γρηγορεῖτε μετ'
 ἐμοῦ.” Καὶ προελθὼν μικρὸν, ἔπεσιν ἐπὶ πρόσωπον αὐτοῦ 39
 προσευχόμενος, καὶ λέγων, “Πάτερ μου, εἰ δυνατόν ἐστι,
 παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ
 θέλω, ἀλλ' ὡς σύ.” Καὶ ἔρχεται πρὸς τοὺς μαθητάς, καὶ 40
 εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, “Οὕτως
 οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; γρηγορεῖτε 41
 καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. Τὸ μὲν
 πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.”

Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, λέγων, “Πά- 42
 τερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ'
 ἐμοῦ, ἐὰν μὴ αὐτὸ πίνω, γεννηθήτω τὸ θέλημά σου.” Καὶ 43
 ἔλθων εὐρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐ-
 τῶν οἱ ὀφθαλμοὶ βεβαρημένοι. Καὶ ἀφείς αὐτοὺς, ἀπελ- 44
 θὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών.

v. 37. *λυπεῖσθαι*. This overwhelming agony could not have been caused by dread of shame and death, or by the desertion of His disciples. It was apparently the burden of the accumulated guilt of mankind, and the consequent displeasure of his Father, which afflicted His soul with strange and intolerable anguish. How this burden could have been laid on Him; how the All-pure could have been tormented by the sense of unholy wishes, and impure recollections, and all the other hideous pollutions of an evil conscience, is an inscrutable mystery. The

presence of shadow undissolved in the midst of dazzling light, is not so incomprehensible. Yet so it was, and nothing can give us a deeper sense of the hatefulfulness of sin, than that He who could bear torture and death without a murmur, found its presence so insupportable, that it wrung from Him the agonized entreaty that that cup might be spared Him.

v. 39. *τὸ ποτήριον*. See xxvii. 34.

v. 41. *τὸ μὲν κ. τ. λ.* not as excusing the disciples, but as warning them against heedlessness in future.

45 Τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς,
 “Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ, ἤγγικεν ἡ
 ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας
 46 ἀμαρτωλῶν. Ἐγείρεσθε, ἄγωμεν. Ἰδοὺ, ἤγγικεν ὁ παρα-
 διδούς με.”

47 Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας εἰς τῶν δώδεκα
 ἦλθε, μαὶ μετ’ αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ
 48 ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. Ὁ
 49 δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων, “Ὁν
 ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν.” Καὶ εὐθέως,
 προσελθὼν τῷ Ἰησοῦ εἶπε, “Χαῖρε, δαββὶ,” καὶ κατεφίλη-
 50 σεν αὐτόν. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, “Ἐταῖρε, ἐφ’ ᾧ
 πάρει;” Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν
 Ἰησοῦν, καὶ ἐκράτησαν αὐτόν.

51 Καὶ ἰδοὺ, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα,
 ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον
 52 τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὠτίον. Τότε λέγει αὐτῷ
 ὁ Ἰησοῦς, “Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον

v. 45. τὸ λοιπόν, ‘hereafter’. There is an antithesis between τὸ λοιπόν and ἐγείρεσθε, sc. “take your rest (if you need it) hereafter, now ye must rise and go.”

v. 47. ὄχλος πολὺς. From St. John xviii. 12, it would seem that a company of Roman soldiers was employed in our Lord’s apprehension. There was always a Roman guard in the tower of Antonia, a part of which was stationed in the outer court of the temple during the festivals; and it appears likely from xxvii. 65, that they were under the orders of the Sanhedrin. On the present occasion at least they were conducted by the officers of that body. But the language here used, “ὄχλος πολὺς μετὰ

μαχ. καὶ ξύλ.”, does not give the idea of a disciplined force.

v. 48. ὃν ἂν φιλήσω. This was probably the usual manner in which the disciples saluted their Master, when they rejoined Him after any considerable absence. Judas might have feared either that the soldiers would mistake our Lord’s person by reason of the darkness of the night (St. John xviii. 3), or that He would convey Himself miraculously out of their presence, if He were not instantly seized; as he had done on three former occasions (St. Luke iv. 30; St. John viii. 59; x. 39). Hence κρατήσατε, “seize Him forcibly, hold Him”.

v. 51. εἰς, St. Peter. δοῦλον, Malchus. St. John xviii. 10.

αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπο-
 λούνται. Ἡ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν 53
 πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶ-
 νας ἀγγέλων; πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτω 54
 δεῖ γενέσθαι;”

Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, “Ὡς 55
 ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν
 με; καθ’ ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμεν διδάσκων ἐν τῷ
 ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. Τοῦτο δὲ ὅλον γέγονεν, ἵνα 56
 πληρωθῶσιν αἱ γραφαί τῶν προφητῶν.” Τότε οἱ μαθηταὶ
 πάντες ἀφέντες αὐτὸν ἔφυγον.

Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊά- 57
 φαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
 συνήχθησαν. Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, 58
 ἕως τῆς ἀνλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο
 μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος.

Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον 59
 ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως θανα- 60
 τώσωσιν αὐτόν, καὶ οὐχ εὔρον· καὶ πολλῶν ψευδομαρτυ-
 ρων προσελθόντων, οὐχ εὔρον. Ὑστερον δὲ προσελθόντες
 δύο ψευδομάρτυρες εἶπον, “Οὗτος ἔφη, Δύναμαι κατα- 61
 λῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδο-
 μῆσαι αὐτόν.” Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, 62

v. 57. From St. John we learn that He was carried first to the house of Annas; where he was probably detained, while the Sanhedrin was assembling at the house of the high-priest.

v. 60. οὐκ εὔρον, sc. sufficient evidence on which to found a capital charge.

v. 61. Their witness was false, because our Lord did not say “*I am able to destroy the temple*”, &c., but “*destroy (i.e. if ye should destroy) this temple, and in three*

days I will raise it up” (St. John ii. 19). They misquoted his words, as well as mistook his meaning.

v. 62. ἀναστὰς. Among the Jews, if a charge of blasphemy was preferred, the judge who heard it stood up, in order to mark the greatness of the offence. If he himself heard the blasphemy uttered, he rent his clothes. The Jews considered any speech derogatory to the temple as blasphemy.

63 “Οὐδὲν ἀποκρίνη; τί οὗτοί σου καταμαρτυροῦσιν;” Ὁ δὲ Ἰησοῦς ἐσιώπα.

Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, “Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ
64 Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ.” Λέγει αὐτῷ ὁ Ἰησοῦς, “Σὺ εἶπας. Πλὴν λέγω ὑμῖν, ἀπ’ ἄρτι ὅψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχό-
65 μενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.” Τότε ὁ ἀρχιερεὺς διέῤῥήξε τὰ ἱμάτια αὐτοῦ, λέγων, “Ὅτι ἐβλασφήμησε· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; Ἴδε, νῦν ἠκούσατε τὴν βλα-
66 σφημίαν αὐτοῦ. Τί ὑμῖν δοκεῖ;” Οἱ δὲ ἀποκριθέντες εἶπον, “Ἐνοχος θανάτου ἐστί.” Τότε ἐνέπτυσαν εἰς τὸ πρόσω-
67 πον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐῤῥάπισαν, λέγον-
68 τες. “Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστὶν ὁ παίσας σε;”
69 Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα, “Καὶ σὺ ἦσθα μετὰ Ἰησοῦ
70 τοῦ Γαλιλαίου.” Ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων, λέγων, “Οὐκ οἶδα τί λέγεις.”

71 Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη,

v. 63. ἐξορκίζω “I put Thee (in later Greek) with the hand on Thy oath”. Our Lord held Himself bound to answer, because the existing Law required Him to do so (Lev. v.). This however does not affect the question raised (ch. v. 34) as to the abolition of oaths under a better dispensation.

v. 65. διέῤῥήξε. This act was not a breach of the law, as has been supposed. The prohibition (Lev. x. 6) related only to the rending of the high-priest's official robes, and to occasions of domestic trouble. Caiaphas was not now arrayed in his pontifical garments, and the occasion was a public one.

v. 67. κολαφίζω, to strike with the hand clenched. — ῥαπίζω (in later Greek) with the hand open.

v. 69. μία παιδ. The portress. St. John xviii. 17.

v. 70. οὐκ οἶδα. This answer is differently worded by all the four; but we need not suppose that any of them pledged themselves to St. Peter's exact words; it is enough that he was questioned, and denied being our Lord's disciple. (Comp. xxviii. 37.)

v. 71. πυλῶνα (see App. VII). Here he heard the cock crow for the first time. While standing there, the damsel pointed him out to the servants standing round the fire; and on his return to it, one of them put the second question to him. — ἄλλη. St.

καὶ λέγει αὐτοῖς ἐκεῖ, “Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.” Καὶ πάλιν ἠρνήσατο μεθ’ ὅρκου, “Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.”

Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, 73
 “Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δη-
 λὸν σε ποιεῖ.” Τότε ἤρξατο καταναθεματίζειν καὶ ὀμνύειν, 74
 “Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.” Καὶ εὐθέως ἀλέκτωρ
 ἐφώνησε. Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ 75
 εἰρηκότος αὐτῷ, “Ὅτι πρὶν ἀλέκτορα φωνῆσαι, τρεῖς ἀπαρ-
 νήσῃ με.” Καὶ ἐξελθὼν ἔξω ἔκλυσε πικρῶς.

FRIDAY.

ΠΡΩΙΑΣ δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ 27
 ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ,
 ὥστε θανατῶσαι αὐτόν· καὶ δήσαντες αὐτὸν ἀπήγαγον, καὶ 2
 παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.

Mark says ἡ παιδ., which has been translated “the same dam-
 sel”, thus apparently contra-
 dicting St. Matthew. But ἡ παιδ.
 may mean simply “the servant”,
 in the sense in which we often

use the expression, i. e. some
 one in attendance, though there
 may be many of them. So τὸν
 δούλον of Malchus in all four
 evangelists, though it is plain

from St. John xviii. 26, that more
 than one servant of the high-
 priest was present at our Lord’s
 apprehension. (But see on St.
 John. xviii. 25.)

v. 73. ἡ λαλ. The Galilæans
 spoke a patois, in which Syrian
 words and phrases were mixed
 with the less corrupt Hebrew
 spoken by the Jews.

v. 74. καταναθ. sub. ἑαυτόν.

CHAP. XXVII.

PLACE, v. 1—31, The palace of Pilate; v. 32—66, Calvary.

With v. 1—61, comp. St. Mark xv.; St. Luke xxiii. 1—56;
 St. John xviii. 28; xix. 42.

v. 1. πρωῒα began at three in
 the morning (St. Mark xiii. 35,
 Append. IV.); and the Sanhe-
 drin, which had not been sum-
 moned till deep in the night,
 must have been a considerable
 time in assembling. Hence it is
 probable that the trial was not

over before dawn: and that the
 meeting was not, as has been
 supposed, adjourned, and again
 convened.

v. 2. Having resolved on the
 death of their victim, they were
 obliged to have recourse to the
 Roman procurator; as they had

2 Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν, ὅτι κατεκρίθη,
 μεταμεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιε-
 4 ρεῦσι καὶ τοῖς πρεσβυτέροις, λέγων, “Ἡμαρτον παραδούς
 αἷμα ἁθῶν.” Οἱ δὲ εἶπον, “Τί πρὸς ἡμᾶς; σὺ ὄψει.”
 5 Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε· καὶ ἀπελ-
 6 θὼν ἀπήγγατο. Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον,
 “Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵ-
 7 ματός ἐστι.” Συμβούλιον δὲ λαβόντες, ἡγόρασαν ἐξ αὐτῶν
 8 τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις. Διὸ ἐκλή-
 9 θη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἵματος, ἕως τῆς σήμερον. Τότε
 ἐπληρώθη τὸ ρηθὲν διὰ Ἰερεμίου τοῦ προφήτου, λέγοντος,

lost the power of life and death after the banishment of Archelaus (Append. I). But this resolution obliged them to invent a fresh ground of complaint against our Lord, for a heathen ruler would care little for a charge of blasphemy against the God of the Hebrews; and certainly would not consent to put any one to death for such a reason. They therefore accused Him of a design to make Himself king of the Jews, a most deadly charge, considering the known disaffection of the people to the Roman supremacy.

Ποντίῳ. Little is known of Pilate beyond what is related of him in Scripture. He was a Roman knight, appointed procurator of Judæa in the twelfth year of Tiberius, which office he held for ten years. Contemporary writers represent him as a cruel ruler and a corrupt magistrate. He was at last publicly complained of on these grounds by the Jews, and sent by Vitellius to answer for his conduct at Rome. Caligula sentenced him to be banished to Vienne in Gaul,

where tradition says he slew himself.

v. 5. *ἀπήγγατο.* The manner in which Judas Iscariot perished, has been considered doubtful by some writers. The word *ἀπήγγε* does not necessarily imply “hanging”, but only suffocation of some kind; and it is thought that the account given by St. Peter (Acts i. 18) is not consistent with the idea of his having hanged himself. But there seems to be no sufficient reason for rejecting the received interpretation. It is likely that he hanged himself at some considerable height from the ground; and that, the rope breaking, he fell either on some sharp object that lacerated his bowels, or that the weight of the fall burst them open.

v. 8. *ἕως, κ. τ. λ.* See Proleg. IV.

v. 9. *Ἰερεμίου.* The passage quoted is nowhere to be found in Jeremiah, but one very like it occurs Zech. xi. 13. Probably the words formed part of some prophecy of Jeremiah which was in common circulation among the Jews, but which was not in-

‘Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμη-
μένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ· καὶ ἔδωκαν αὐτὰ 10
εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.’

Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπη- 11
ρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων, “Σὺ εἶ ὁ βασιλεὺς τῶν
Ἰουδαίων;” Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, “Σὺ λέγεις.” Καὶ 12
ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν
πρεσβυτέρων, οὐδὲν ἀπεκρίνατο. Τότε λέγει αὐτῷ ὁ Πιλά- 13
τος, “Οὐκ ἀκούεις πόσα σοῦ καταμαρτυροῦσι;” Καὶ οὐκ 14
ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν
ἡγεμόνα λίαν.

Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ 15
δέσμιον, ὃν ᾗθελον. Εἶχον δὲ τότε δέσμιον ἐπίσημον, λε- 16
γόμενον Βαραββᾶν. Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς 17
ὁ Πιλάτος, “Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ 18
Ἰησοῦν τὸν λεγόμενον Χριστόν;” ἤδει γὰρ ὅτι διὰ φόβον
παρέδωκαν αὐτόν. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, 19

cluded in the canonical book that bears his name. Zechariah may have quoted it, and incorporated it with his own writings, for we find him frequently adopting Jeremiah's language (as Zech. i. 4, and iii. 8). Indeed so largely is he supposed to have quoted from that prophet, that the whole of his ninth, tenth, and eleventh chapters are thought to have been composed by Jeremiah.

v. 11. *σὺ εἶ*. This proves that the charge against our Saviour, of wishing to make Himself king of the Jews, had already been preferred. See St. Luke xxiii. 2. (It was at this stage of the proceedings that Pilate sent him to Herod. St. Luke xxxiii. 7.)

v. 15. *εἰώθει*. This appears to have been a heathen, rather than a Jewish, custom. It was practis-

ed both by the Athenians and Romans: the former at their Thermophoriae, and the latter at the Lectisternia, and other festivals (Rob. Arch. 302; Livy v. 13). Hence it was probably introduced by the procurators, when Judæa was made a Roman province. It is certain at least, that there is no trace of it in the early Jewish history; and that its tenor is opposed to the unbending sternness of the Mosaic code. The Jews indeed usually selected their principal feasts as occasions for putting to death great offenders.

v. 16. *Βαραββᾶν*. From the readings of some of the most ancient MSS. it would appear that this man's name was also Jesus; which would account for the form in which Pilate put his question, sc. “Shall I release to

ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα, “Μηδέν σοι καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ’ ὄναρ δι’ αὐτόν.”

- 20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.
- 21 Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, “Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;” Οἱ δὲ εἶπον, “Βαραββᾶν.” Λέγει αὐτοῖς ὁ Πιλάτος, “Τί οὖν ποιήσω Ἰησοῦν τὸν λέγομενον Χριστόν;” Λέγουσιν αὐτῷ πάντες, “Σταυρωθήτω.” Ὁ δὲ
- 23 ἡγεμὼν ἔφη, “Τί γὰρ κακὸν ἐποίησεν;” Οἱ δὲ περισσῶς ἔκραζον, λέγοντες, “Σταυρωθήτω.”
- 24 Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, “Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὕψεσθε.” Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, “Τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.” Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.
- 27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ’ αὐτὸν ὅλην τὴν

you Jesus, the son of Abbas, or Jesus, who is called Christ?” If this is the true reading, it is likely that Ἰησοῦν has been admitted before Βαραββᾶν from a feeling of reverence.

v. 22. *σταυρωθήτω*. This mode of execution was at once the most painful and disgraceful of any; and was never inflicted except on slaves and criminals of the vilest description. It would probably have caused a popular outbreak, if Pilate had subjected any Jewish citizen to it, except at the instigation of the rabble.

v. 24. *ἀπενίψατο*. In accordance doubtless with the custom

of the Jews, who were commanded to attest their innocence in this manner (Deut. xxi. 6. 7; Psalm xxvi. 6), and who would therefore understand his meaning. The practice among the heathen of purifying themselves by lustral water, of blood, which they did not deny having shed, does not seem to be anything to the purpose. That moreover was never done *previously* to an act of bloodshed.

v. 27. *πραιτώριον* (prætorium) “The government house”. This was the palace formerly occupied by Herod. — *σπεῖρα*. In strict military language this word denotes the manipulus or

σπεῖραν· καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα ²⁸
 κοκκίνην· καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ²⁹
 ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐ-
 τοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ,
 λέγοντες, “Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων.” καὶ ἔμπτυ- ³⁰
 σαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς
 τὴν κεφαλὴν αὐτοῦ. Καὶ ὅτε ἐνέπαιζαν αὐτῷ, ἐξέδυσαν ³¹
 αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ·
 καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι· Ἐξερχόμενοι δὲ ³²
 εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἡγ-
 γάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅς ἐστι λε- ³³
 γόμενος κρανίου τύπος, ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς ³⁴
 μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελε πιεῖν. Σταυρώσαν- ³⁵
 τες δὲ αὐτὸν, διμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες
 κλῆρον· ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ προφήτου, ‘Διε-

third part of a cohort (so Polyb. xi. 33, “*τρεῖς σπεῖρας. τοῦτο δὲ καλεῖται. . . παρὰ Ῥωμαίοις κοόρτις*”). But the word is used very loosely in the N. T. to denote any detachment of soldiers (see xxvi. 47).

v. 28. *κοκκίνην*. In St. Mark and St. Luke the colour of the garment is said to be *πορφύραν*, but both these words denote different shades of red, and are sometimes interchanged.

v. 32. *ἄρῃ*. It seems likely that Simon only assisted Christ in bearing the cross; he supporting the lower limb, and the angle of the cross-piece resting on our Lord's shoulder. This is more in accordance with St. Luke's words that he bore it *ὀπισθεν Ἰησοῦ*, and gives greater life and force to x. 38.

v. 34. *ὄξος*. St. Mark says *οἶνον ἐσμυρνισμένον*. But there

is no contradiction: *ὄξος* is the sour wine served out to the Roman soldiers, which might equally be termed *οἶνος*; and *χολή* means bitter drugs generally, which St. Mark more minutely declares to have been myrrh. The draught presented to our Lord was the cup always given to malefactors previously to execution, in order to produce stupefaction, and so deaden the pain. He having tasted it, and ascertained its object, refused to drink; in order that nothing might deaden the full weight of His suffering.

v. 35. *διμερίσαντο*. Ps. xxii. 18. St. John more circumstantially mentions, that they divided our Lord's other garment (viz. the *ἱμάτιον*) but cast lots for the *χιτῶν*. Four soldiers were employed in the crucifixion, a centurion and three of his company.

- μερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν
 36 μου ἔβαλον κλῆρον.' Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.
 37 Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ
 γεγραμμένην, "Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰου-
 38 δαίων." Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ
 δεξιῶν καὶ εἷς ἐξ ἐναντύμων.
 39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες
 40 τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, "Ὁ καταλύων τὸν ναὸν
 καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν· εἰ υἱὸς
 41 εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ." Ὁμοίως δὲ καὶ
 οἱ ἄρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρε-
 42 σβυτέρων ἔλεγον, "Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται
 σῶσαι. Εἰ βασιλεὺς Ἰσραὴλ ἐστι, καταβάτω νῦν ἀπὸ τοῦ
 43 σταυροῦ, καὶ πιστεύσομεν αὐτῷ. Πέποιθεν ἐπὶ τὸν Θεόν·
 ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν. Εἶπε γὰρ, "Οτι Θεοῦ

v. 36. *ἐτήρουν*. As was the usual practice; to prevent the friends of a criminal from taking down his body before life was extinct; which sometimes did not happen for a considerable length of time.

v. 37. The inscription over the Cross, as reported by the four Evangelists, has been regarded by some as a striking instance of the discrepancies existing between their narratives, and (as others add) of the hopelessness of attempting to harmonize them: while others have resorted to all manner of expedients to overcome the supposed difficulty. It has been suggested for instance that St. Matthew gives the Hebrew, St. Mark the Latin, and St. Luke the Greek version. It is unfortunate that there was not an inscription in a fourth language which might be attributed to St. John. But any one who takes

the trouble to examine the narratives of the Synoptic Evangelists, will see that not one of the three *professes* to give the actual inscription, but only its purport. St. Matthew says, "*His accusation written*", — St. Mark, "*the inscription declaring his accusation*", — St. Luke, "*an inscription*". Not one of them says "*ταύτην τὴν ἐπιγραφὴν*". On the other hand St. John *does* profess to give the inscription itself. "*ἣν δὲ γεγραμμένον*" he writes, and again *τοῦτον τὸν τίτλον πολλοὶ ἀνέγνωσαν*.

v. 43. *θέλει*, "has a mind" to him, "favours him". *θέλω* not unfrequently has this meaning in Hebraistic Greek (1 Sam. xviii. 22; Col. ii. 18).

v. 44. *οἱ λησταί*, i. e. "*one of the robbers*", a frequent Hebraism. So *οἱ μαθηταί* (xxvi. 8) for Judas, *οἱ ἡγούμενοι* (ii. 20) for Archelaus.

εἰμι υἱὸς.” Τὸ δ’ αὐτὸ καὶ οἱ λησταὶ οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτῷ.

Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν 45 ἕως ὥρας ἑννάτης· περὶ δὲ τὴν ἑννάτην ὥραν ἀνεβόησεν ὁ 46 Ἰησοῦς φωνῇ μεγάλῃ, λέγων, “Ἥλι, Ἥλι, λαμὰ σαβα-χθανί” τοῦτ’ ἔστι, “Θεέ μου, Θεέ μου, ἵνατί με ἐγκατέλιπες;” Τινὲς δὲ τῶν ἐκεῖ ἐστώτων ἀκούσαντες ἔλεγον, 47 “Ὅτι Ἥλιαν φωνεῖ οὗτος.” Καὶ εὐθέως δραμὼν εἰς 48 αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλὰ μω, ἐπότιζεν αὐτόν· οἱ δὲ λοιποὶ ἔλεγον, “Ἄφες, 49 ἴδωμεν εἰ ἔρχεται Ἥλιας σῶσων αὐτόν.”

Ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκε τὸ 50 πνεῦμα.

Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο 51 ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν· καὶ τὰ μνημεῖα ἀνεῳχθησαν, καὶ πολλὰ σώ- 52 ματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, καὶ ἐξεληθόντες ἐκ 53 τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.

v. 45. σκότος, “deep gloom”, not necessarily absolute night, but such a darkening of the atmosphere, as is sometimes witnessed before a heavy thunderstorm, though doubtless deeper and more awful. So Joel ii. 2, ἡμέρα σκοτοῦς καὶ γνώφου· ἡμέρα νεφέλης καὶ οὐρανόφωτος, and St. John xx. 1, πρῶτ’ σκοτίας ἔτι οὕσης, the early morning it being still *dusk*. That it could not have been absolutely dark, is plain from v. 54, when the centurion is said to have seen the miracles which took place; and also from the word θεωροῦσαι in v. 55.

v. 45. ἑννάτην. Three in the afternoon, the exact hour at which the Paschal lamb was

sacrificed. — Θεέ, the regular vocative of Θεός — very rarely used.

v. 50. κράξας. The words He uttered as He expired, are given by St. Luke xxiii. 46.

v. 51. καταπέτασμα. See Exod. xxvi. 33. The veil symbolized Christ’s flesh (Heb. x. 20), which was being torn by its dying agony, at the moment that the symbol was severed in twain. The rending of the veil therefore clearly denoted, that there was now access to the Father through the atonement of Christ, for all alike, Jew and Gentile, priest and layman.

v. 53. μετὰ τὴν ἔγερσιν. These words are added to preclude the idea, that might else be enter-

- 54 Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰη-
σοῦν, ἰδόντες τὸν σεισμόν καὶ τὰ γενόμενα, ἐφοβήθησαν
σφόδρα, λέγοντες, "Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος."
- 55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦ-
σαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας,
56 διακονοῦσαι αὐτῷ· ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ
Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μητῆρ, καὶ ἡ μητῆρ τῶν
νιῶν Ζεβεδαίου.
- 57 Ὀψίας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ
Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσε
58 τῷ Ἰησοῦ· οὗτος προσελθὼν τῷ Πιλάτῳ, ἡτήσατο τὸ σῶμα
τοῦ Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ
59 σῶμα. Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ σιν-
60 δόνι καθαρῶ, καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνη-

tained, that the resurrection of the saints took place *previously* to that of our Lord; who was, on the contrary, to be "the first-fruits" of the victory over death and sin. The tombs were rent at the moment He expired, but the bodies did not issue from them until after Christ had risen.

v. 55. ἀπὸ μακρόθεν. This may possibly mean "from afar", i. e. having come from afar. But even if taken to mean "afar off", there is no contradiction to St. John xix. 25. "Far" and "near" are relative distances; and μακρόθεν may here denote no more than that the women were not the nearest group to the cross.

v. 56. Μαγδαληνὴ, i. e. a native of Magdala, a city of Galilee on the W. coast of the Lake of Gennesaret, xv. 39, or assume say of Magdollos (of Megiddo), at the foot of Mount Carmel. — ἡ τοῦ Ἰακώβ. The same in all probability as Mary the wife of

Cleophas (St. John xix. 25). That she is identical with our Lord's mother, as some have thought, is very unlikely. (See Append. XV.)

v. 57. Ἀριμαθαίας. The same town that is elsewhere called Ramah (ii. 18). Others place it near Lydda.

v. 60. καινῷ. It is very striking to remark, how all these seeming accidents help to confirm the certainty of the resurrection. It could be no other person than that of our Lord that rose, for the tomb had no other tenant. — The sepulchre could not have been undermined, and the body carried off, for it was hewn *in* the rock. It could not have been broken open by violence, for a guard of Roman soldiers kept watch before it. It could not have been opened by the soldiers themselves, for it was sealed with the signet, either of the procurator or high-priest.

μείω, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν. Ἦν δὲ ἐκεῖ Μαρία ⁶¹ ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

SATURDAY.

Τῇ δὲ ἐπαύριον, ἣτις ἐστὶ μετὰ τὴν παρασκευὴν, συν- ⁶² ἤχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, λέγοντες, “Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ⁶³ ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι. Κέλευσον οὖν ἀσφα- ⁶⁴ λισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτὸν, καὶ εἰ- ⁶⁵ πωσι τῷ λαῷ, Ἥγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης.” Ἐφῆ δὲ αὐτοῖς ὁ Πιλάτος, “Ἐχετε κουστωδῖαν· ὑπάγετε, ἀσφαλίσασθε ὥς οἴδατε.” Οἱ δὲ πορευθέντες ἡσφάλισαντο τὸν τάφον σφραγίσαντες ⁶⁶ τὸν λίθον μετὰ τῆς κουστωδίας.

PERIOD VI. — EVENTS SUBSEQUENT TO THE RESURRECTION.

ὉΨΕ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββά- ²⁸ των, ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον. Καὶ ἰδού, σεισμὸς ἐγένετο μέγας· ²

v. 62. *παρασκευή*. The day before the Sabbath, and more particularly the last quarter of it (viz., from 3 to 6 in the afternoon, see xx. 3), was called the preparation. (Comp. St. John xix. 31. Whiston's note on Joseph. Ant. xvi. 6. sec. 2.) The chief priests therefore made their application either on Friday night or Saturday morning: but as *ἐπαύριον* elsewhere generally, if not always, denotes the morning (St. Mark xi. 12, etc.), there seems no reason for rejecting the received opinion

that they went to Pilate on the Saturday. They would have no scruple in employing *Gentile* labour on the Sabbath; though they would not do any work themselves. (See Calmet on Sabbath.)

v. 63. *μετὰ, κ. τ. λ.* viz. St. Mark viii. 31. He is expressly related to have spoken “that saying openly”.

v. 65. *ἔχετε*. See note on xxvi. 47. — *ὥς οἴδατε*, i. e. using such means of securing it, “as you are acquainted with”.

ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπε-
 κύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐ-
 3 τοῦ. Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπή, καὶ τὸ ἔνδυμα
 4 αὐτοῦ λευκὸν ὥσει χιών· ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσεί-
 σθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὥσει νεκροί.
 5 Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναιξὶ, “Μὴ φο-
 βεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζη-
 6 τεῖτε. Οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ, καθὼς εἶπε. Δεῦτε,
 7 ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος. Καὶ ταχὺ πορευ-
 θεῖσαι εἰπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἠγέρθη ἀπὸ τῶν

CHAP. XXVIII.

PLACE, v. 1—10, Calvary; 11—15, Jerusalem; 16—20, Galilee.

With v. 1—8, compare St. Mark xvi. 1—8.

v. 9—20, peculiar to St. Matthew.

v. 1. ὁψὲ δ. σ., “after the Sabbath”, sc. when it was past and another day begun. So Plut. Numa, ὁψὲ τῶν τοῦ βασιλέως χρόνων (διαγενομένου τοῦ Σαββατοῦ. St. Mark). The E. V. “at the end of the Sabbath”, is ambiguous. — τῇ ἑπιφ. (sub. ἡμέρᾳ). — μίαν for πρώτην, frequently so used, Lev. xxiii. 24; 1 Cor. xvi. 2. — Μαρία Μαγδ. There were several women present besides Mary Magdalen and the other Mary (sc. Mary the wife of Cleophas), as for instance, Salome, Joanna the wife of Chuza, and at least one other woman. (See St. Luke xxiv. 10.)

v. 2. ἰδού. This word does not imply that the women witnessed the rolling away of the stone; but refers to the strange sight which met them as they drew near: the angel sitting on the stone, and the Roman soldiers lying in a swoon of terror. St. Mark expressly says that they saw that the stone *had been*

rolled away, and he accounts for their seeing it by adding that it was very large, thus implying that they were at some distance when they caught sight of it. It would seem that the descent of the angels followed immediately on their first appearance in the distance, as indeed was likely, for they came to roll away the stone for them. — σεισμος, “panic”, sc. among the guards. That this is the correct interpretation, is probable from the occurrence of the word ἐσείσθησαν in the latter part of the next sentence: which is introduced by γὰρ, as being explanatory of σεισμος.

v. 5. St. Mark more minutely relates that the women entered the tomb at the angel's invitation, and were amazed. The ὁ ἄγγελος of v. 5, is not the same as the one mentioned v. 2. SS. Luke and John both mention that there were two angels.

νεκρῶν· καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. Ἴδοὺ, εἶπον ὑμῖν.” Καὶ ἐξελθούσαι ταχὺ 8 ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. Ὡς δὲ ἐπορεύοντο 9 ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ, ὁ Ἰησοῦς ἀπῆντησεν αὐταῖς, λέγων, “Χαίρετε.” Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. Τότε λέγει αὐταῖς ὁ Ἰησοῦς· “Μὴ φοβεῖσθε· ὑπάγετε, 10 ἀπαγγείλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, καὶ ἐκεῖ με ὄψονται.”

Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας 11 ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενά. Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, 12 συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, λέγοντες, “Εἴπατε, Ὅτι οἱ μαθηταὶ αὐτοῦ νυκτιῶς 13

v. 8. ἔδραμον. Mary Magdalen, as appears from St. John's narrative, had not entered the tomb with the others. She seems to have ran back as soon as she became aware that the stone had been rolled away (St. Mark xvi. 4), and told St. Peter and St. John, whom she met. They immediately accompanied her to the tomb, and found that the women had already gone to tell the other disciples. (See St. John xxi. 1—18.)

v. 9. προσέκυνησαν. It should be noted that our Saviour did not refuse their adoration, or rebuke them for it. See also v. 17.

v. 12. ἱκανά, “much”; so St. Luke viii. 33, ἱκανῶν χοιρῶν, many swine; and Acts ix. 23, ἱκανὰ ἡμέρα.

v. 13. It does not appear that the Roman soldiers were guilty

of any intentional falsehood; except in suppressing all mention of the miraculous appearance of the angels. They had not themselves beheld our Lord rise. Their watch had passed quietly until daybreak, when they saw in the distance the women approaching; at the same moment the angels descended, at the sight of whom, ἐσεῖσθησαν, they were panic-struck and fell into a swoon. When they recovered their senses, they found the stone rolled away, the tomb empty, and the women gone. It is not unlikely that they really believed that the body had been abstracted by the friends of the dead, while they lay in a state of insensibility. The chief-priests told them to publish their story, only concealing the descent of the angels, and substituting sleep for a swoon.

ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων, καὶ ἐὰν ἀκουσθῇ
τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς
15 ἀμερίμνους ποιήσομεν.” Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίη-
σαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ
Ἰουδαίοις μέχρι τῆς σήμερον.

16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορευθῆσαν εἰς τὴν Γαλιλαίαν,
17 εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. Καὶ ἰδόντες αὐ-
18 τὸν, προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. Καὶ προσελ-
θὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, “Ἐδόθη μοι πᾶσα
19 ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Πορευθέντες οὖν μαθη-
τεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα
20 τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἀγίου Πνεύματος, διδά-
σκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ
ἰδοὺ, ἐγὼ μεθ’ ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συν-
τελείας τοῦ αἰῶνος. Ἀμήν.”

v. 14. ἐπὶ τοῦ ἡγ., “at the Governor’s”, viz., at his court or tribunal: sub. οἶκον or βήματος. (Comp. Acts. xxv. 10.)

v. 16. For the various appearances of our Lord subsequently to the Resurrection, see St. Luke xxiv. 50.

v. 17. προσεκύνησαν· οἱ δὲ ἐδίστασαν. They, sc. the great majority, fell on their faces, but some few stood doubtful. οἱ μὲν should in grammatical strictness be understood before προσεκ., but it is frequently omitted when the great preponderance of the persons spoken of range under one head, and but few under the other. (Xenoph. Anab. i. v. 13.)

v. 18. ἐδόθη. Given to Him, as son of Man. His Manhood was not made perfect till the

victory over death was won. As Son of God, he had possessed it from all eternity.

v. 19. εἰς τὸ ὄνομα, “into the name”, sc. requiring them to take on themselves the avowed service of the Blessed Trinity. So “Jurare in nomen”, to swear allegiance. The singular τὸ ὄνομα should be remarked as denoting the Unity of the Trinity. The form of words, and object for which baptism was administered, were altered by Christ’s command; but no change was ordered as regarded its recipients; and therefore, as it was the practice of the Jews to administer baptism to the infant children of their proselytes; so that practice was, and ever has been, preserved in the Christian Church. (See xxiii. 15.)

POSTSCRIPT.

The principal modern writers, of whose works the Author has made use in this edition of the Gospels, are Alford, Green, Greswell, H. Horne, Jacobson, Lardner; the Authors of Notes on the Gospels, Olshausen, Routh, Trench, and Ch. Wordsworth. He has derived information from others also, but more sparingly. The necessity under which he has lain, of economizing space as much as possible, has prevented a more particular acknowledgment of his obligations to the above named writers: but he trusts this may be accounted sufficient. A list of the ancient authors etc., whom he has consulted, will be found Section XVI of this Appendix.

APPENDIX.

I. — OF THE SANHEDRIN.

THE Sanhedrin, the great council of the Jews, has been thought to be the same with that instituted Numb. xi. 16, and mentioned Josh. xxiv. 1; Judg. ii. 7. But there is no trace of it in subsequent Jewish history; and the absolute power of the kings in matters of life and death¹, was incompatible with the existence of such a tribunal. Its real origin can hardly be earlier than the revolt under Judas Maccabæus², in whose time it probably became the supreme judicial authority, and continued to be so until the banishment of Archelaus. But when Judæa became a Roman province, the Sanhedrin lost the absolute power of life³ and death. They might indeed pronounce a capital sentence, but the consent of the Roman governor was necessary to its being executed. (Comp. St. John xviii. 31.) Accordingly we learn that Ananus, the high priest, was deposed (A. D. 62) for having convened the Sanhedrin, and put St. James the Less to death, without the consent of Albinus, the successor of Festus.⁴

The Sanhedrin consisted of seventy-two members; which number was made up of — 1. The ἀρχιερεῖς⁵, i. e. the heads of the twenty four courses (1 Chron. xxiv. 7—18). 2. The πρεσβύτεροι, originally probably the chiefs of the tribes. 3. The γραμματεῖς, or doctors of the law. The relative numbers of these two latter classes is not known. There were two presidents, called Nasi, of whom the high priest was usually one; and also two vice-presidents, called the Ab, or Father of the Council, and the Chakam, or Wise Man.

They held their sittings every day early in the morning, unless summoned for some extraordinary purpose: when they assembled at any hour of the day or night. (Comp. St. Matt. xxvi. 57—59.) Their place of meeting was anciently a room adjoining the Court of the Priests; but at the time of our Lord's trial they had removed to a building outside the Temple.

II. — OF THE JEWISH SECTS.

(1) THE PHARISEES.

The Pharisees were the most numerous and powerful of the

¹) As e. g. 1 Sam. xxii. 16; 1 Kings ii. 29. ²) Comp. 1 Macc. xii. 6. The very word Sanhedrin, a corrupted form of the Greek συνέδριον, argues the lateness of its institution. ³) Josephus says that Coponius was sent "to have the supreme power over the Jews" (Ant. xviii. 1, § 1). ⁴) Joseph. Ant. xx. 9, § 1. ⁵) The ἀρχιερεῖς included those also who had held the high priesthood and been deposed.

Jewish sects. Their origin is not known with any certainty; but it is probable that they first appeared about two centuries before the birth of Christ. Their name is derived from a Hebrew word which signifies "to separate", because they affected to stand apart from the rest of their countrymen in holiness of life and strict obedience to the law.

They held the doctrines of Fatalism, though in a limited sense, since they acknowledged, in some degree, the free-will of man — of the certainty of their acceptance through the merits of Abraham — of the existence of angels and spirits, and of the resurrection of the dead. But if Josephus is to be trusted, they adopted the Pythagorean belief in the transmigration of souls. (See Matt. xvi. 14; and St. John ix. 2.) They insisted greatly on the letter of Scripture to the abuse of its spirit, and made much of rites and ceremonies, exalting them above the moral law. Lastly, they distorted many passages of the Mosaic writings with much ingenuity, sometimes in order to justify impiety and licence.

(2) THE SADDUCEES.

The Sadducees are thought to have been the most ancient of the Jewish sects, and to have derived their origin from Sadoc, a celebrated doctor who lived B. C. 264. They were a more aristocratic body than the Pharisees, and had less favour with the people. Their principal tenets were that there was neither angel nor spirit, nor over-ruling providence; but the most absolute freedom of will and action — that there was no separate existence after death, and therefore of course no resurrection; though it is likely that they did not believe in the annihilation of the soul, but in the oriental fancy of its absorption into the Deity. They were more jealous of the canon of Scripture than the Pharisees, and made little or no account of tradition. They also esteemed the Pentateuch more highly than the other books of the O. T.; but they did not reject the authority of the latter, as has been sometimes supposed. On the whole, notwithstanding their grave doctrinal errors, they were a more sincere and rightminded sect than the Pharisees, which may account for their being less severely reprobated by our Lord.

(3) THE HERODIANS.

The Herodians appear to have been a political rather than a religious sect. They were the immediate partizans of Herod, who in all things attached himself to, and promoted, the Roman interest. But they had also distinct theological tenets, as is evident from St. Mark. viii. 15, from which passage it also appears that their doctrines resembled those of the Sadducees. It has been said that they held the lawfulness of complying in some things with the idolatrous practices of the heathen.

Neither the sect of the Essenes, nor that of the Galileans, are mentioned in the Gospels: the latter word, whenever used, denoting inhabitants of Galilee. (Comp. St. Luke xiii. 1; xxiii. 6, etc.)

III. — THE FAMILY OF HEROD.

i. Herod the Great (St. Matt. ii. 3), one of the most remarkable characters in history, was king of Judæa, Samaria, Galilee, Peræa, Batanæa, Trachonitis, and Paneas. He filled the throne for thirty-three years, and died in the year following our Lord's nativity. He married several wives, by all of whom he had issue: but it is only necessary to particularize the sons mentioned in Scripture. These are —

ii. Archelaus (St. Matt. ii. 22), succeeded to the kingdom of Samaria and Judæa, but with the inferior title of ethnarch. He was banished for mis-government to Vienne, in Gaul, by Augustus, A. D. 8.

iii. Herod Antipas (St. Matt. xiv. 1; St. Mark vi. 17; viii. 15; St. Luke iii. 1, 19; ix. 7; xiii. 31; xxiii. 7), was made tetrarch of Galilee and Peræa at his father's death. He married the daughter of Aretas, king of Arabia, whom he repudiated in order to make way for Herodias. He ruled for forty-three years; and was at last banished by Caligula to Spain, where he died.

iv. Herod Philip the husband of Herodias (St. Matt. xiv. 3; St. Mark vi. 17; St. Luke iii. 19). He was disinherited by his father, and never occupied a public station.

v. Herod Philip, tetrarch of Ituræa, Paneas, and Trachonitis (St. Luke iii. 1; St. Matt. xvi. 13; St. Mark viii. 27).

Besides these there were —

vi. Herod Agrippa, son of Aristobulus, and grandson of Herod the Great (Acts xii. 1, 21). He was made king of Trachonitis and Batanæa by Caligula, and of Abilene, Judæa, and Samaria by Claudius. His government was popular with the Jews, but was cut short by sudden death after a reign of seven years.

vii. Herod Agrippa II, son of the above (Acts xxvi). He succeeded to his father's northern dominions, but not to the kingdoms of Samaria and Judæa. He outlived the Fall of Jerusalem, and was the last sovereign of the Asmonæan family.

IV. — OF THE JEWISH COMPUTATION OF TIME.

The Jewish day was reckoned from sunset to sunset: in accordance doubtless with Gen. i. 5, where "the evening and the morning" are said to have constituted the first day. In conformity with this, also, the Jews were ordered (Lev. xxiii. 32) to celebrate the Sabbath "from even to even". Hence also the Hebraistic term *נרצח הערב*.

The twenty-four hours were divided into those of the day, and those of the night. The former were computed from sunrise to sunset; which space was originally divided into four parts (Neh. xi. 3); and these subsequently into three hours each; so that the whole day consisted of twelve hours (St. John xi. 9), which varied in length according to the time of year. In the height of summer, the hour was about seventy-five minutes

in duration; in the depth of winter, about forty-five. The "first hour of the day", at the time of the equinox, coincided with our six to seven o'clock; and "the second hour" with our seven to eight, etc. This mode of reckoning time still exists in the east. (Comp. St. Matt. xx. 1, 6.)

The hours of the night were divided anciently into three watches; the first watch (Lam. ii. 19): the middle watch (Judg. vii. 19): and the morning watch (1. Sam. xi. 11). Afterwards a fourth watch was added; assimilating the reckoning to that of the Romans. Thus there were in our Lord's time four watches of three hours each, varying in length, of course, according to the season of the year. The first from six to nine in the evening: the second from nine to twelve (called *conticinium* by the Romans): the third from twelve to three (called *gallicinium*): the fourth from three to six in the morning. (Comp. St. Mark xiii. 35, etc.)

V. — A TABLE OF JEWISH WEIGHTS AND MEASURES MENTIONED IN THE N. T.

(1) DRY MEASURE.

		pecks.	gall.	qu.	pints.
1. χοῖνιξ — (Greek) rendered <i>measure</i> .	Rev. vi. 6	=	—	—	—
2. μῶδιος — (Roman) — <i>bushel</i> .	St. Matt. v. 15.	=	1..	0..	0..0 ¹ / ₂
3. σάτον — (Hebrew) — <i>measure</i> .	St. Matt. xii. 33.	=	1..	1..	0..0
4. (τρία σάτα) St. Luke xiii. 21. — one ephah. (Heb.)		=	4..	1..	0..0
5. κόρος — (Hebrew) — <i>measure</i> .	St. Luke xvi. 7.	=	30..	0..	0..0

LIQUID MEASURE.

		gall.	qu.	pints.
1. ξέστης — (Rom.) rendered <i>pot</i> .	St. Mark vii. 4	=	—	—
2. βάτος — (Hebrew) — <i>measure</i> .	St. Luke xvi. 6	=	9..	0..0
3. μετρητής — (Greek) — <i>firkin</i> .	St. John ii. 6.	=	9..	0..0
* According to some the βάτος and μετρητής held but six gallons.				

(2) LONG MEASURE.

		yards.	feet.	in.
1. πῆχυς — (Greek) rendered <i>cubit</i> .	St. Matt. vii. 27.	=	—	—
2. ὄργυια ¹ — (Greek) — <i>fathom</i> .	Acts xxvii. 28.	=	2..	0..0
3. στάδιον — (Greek) — <i>furlong</i> .	St. John xi. 18.	=	208..	1..0
4. ἡλίων — (Roman) — <i>mile</i> .	St. Matt. v. 41.	=	1666..	2..0
5. Σαββάτ. ὁδός ² — (Heb.) — <i>Sabb. day's journ.</i>	Acts i. 12.	=	875..	0..0
6. ἡμέρας ὁδός ³ — (Heb.) — <i>day's journ.</i>	St. Luke ii. 44.	=	16 or 20	miles

¹) Some make ὄργυια = the Roman passus, i. e. 5 feet.

²) The Sabbath day's journey is variously computed at 5, 6, 7, and 7¹/₂ stadia. Probably the permitted distance was gradually extended. ³) Such is the ordinary estimate in the east. A day's march or a soldier was 18¹/₃ miles. (Herod. v. 54.)

(3) A TABLE OF THE MONEY MENTIONED IN THE N. T., WITH ITS VALUE.

Copper.

1. λεπτον — (Greek) rendered *mite*. St. Luke xii. 59. = $\frac{1}{10}$ th farth.
2. κοδράντης — (Roman) — *farthing*. St. Mark xii. 42. = $\frac{1}{5}$ th farth.
3. ἀσάριον — (Roman) — *farthing*. St. Matt. x. 29. = 3 farth.

Silver.

4. δραχμή — (Greek) — *piece of silver*. St. Luke xv. 8. = — — 7 $\frac{1}{2}$
 5. δηναρίον — (Roman) — *penny*. St. Matt. xx. 2. = — — 7 $\frac{1}{2}$
 6. δίδραχμον — (Greek) — *money*. St. Matt. xvii. 24. = — 13
 7. στατήρ¹⁾ — (Greek) — *piece of money*. St. Matt. xvii. 27. = — 26
- (The above were *coins*, the subjoined *sums of money*.)
8. μνᾶ — (Greek) — *pound*. St. Luke xix. 13. = 3 26
 9. τάλαντον²⁾ (of silver) — *talent*. St. Matt. xxv. 25. = 250 00
 10. τάλαντον (of gold) — *talent*. St. Matt. xvii.³⁾ 24. = 4000 00

¹⁾ Equivalent also to the Greek τετραδραχμον, and the Jewish shekel; called also ἀργύριον, St. Matt. xxvi. 15. ²⁾ Roman currency. ³⁾ The silver talent may be meant here.

VI. — OF THE MEAL-TIMES AMONG THE JEWS.

THE Jews made three meals in the course of the day: the first at early dawn, immediately on rising — the second, an hour or so before noon — the third, about sunset. The Greek names for these three were originally ἄριστον (fr. ἤρι or ἄρι, early). δεῖπνον and δόρπον. Thus Æsch. writes (Fragm. 163), ἄριστα, δεῖπνα, δόρπα τ' αἰρεῖσθαι τρίτα. But the change of habits, coincident with advance in civilization and luxury, caused a corresponding change in the names of the meal-times, just as it has among ourselves. The third having become the chief meal, was termed the δεῖπνον (that term always denoting the principal meal); the midday repast became the ἄριστον; while that in the morning was termed ἀκράτισμα, and the name δόρπον fell into comparative disuse. (Comp. Athen. i. 9, 10.)

Ἄριστον is used in its strict sense by St. John (xxi. 12) where the repast followed immediately on daybreak (v. 4); but elsewhere it bears the sense usually applied to it in the times of the Evangelists, as *e. g.* St. Luke xi. 37; xiv. 12; St. Matt. xxii. 4; where it denotes the midday feast, with which the nuptial festivities began.

Δεῖπνον also has its original sense of the midday meal St. Luke xiv. 17 (as the replies of the invited guests shew), and perhaps also St. Mark vi. 21. But elsewhere it signifies the evening repast, as St. John xiii. 2, etc. Neither δόρπον nor ἀκράτισμα occur in the N. T.

VII. — OF THE HOUSES OF THE JEWS.

The houses of the rich Jews were usually structures of stone or marble; but those of the poor consisted of clay, or mud, hardened in the sun; as indeed was and is, the case in most parts of the East. Hence it was easy to break into a house by excavating the wall (Job xxiv. 16; St. Matt. vi. 19); hence also the whole structure was liable to be swept away by a land flood, or the rising of a river. (St. Matt. vii. 25.)

The entrance from the street lay through the porch (*πυλών*, or *προαύλιον*, or *τὰ πρὸς τὴν θύραν*, St. Mark ii. 2) into which St. Peter went out after his first denial of Christ. (St. Matt. xxvi. 71.) Here seats were placed for the accommodation of visitors; here the servants in great households used to sleep (2 Sam. xi. 9); and here probably Lazarus was allowed to shelter himself. (St. Luke xvi. 20.)

Beyond the *πυλών* lay the *αὐλή* or open court; in the centre of which there was usually a fountain. (2 Sam. xvii. 18.) Here the Sanhedrin assembled (St. Matt. xxvi. 2, 3) in the palace of Caiaphas, to concert measures for our Lord's destruction; and here the high-priest's servants kindled the fire (St. Luke xxii. 55) on the night of His arrest. The *αὐλή* was the place of reception on great occasions, such as a circumcision or a marriage; at which times it was covered over with awnings of velum or cloth. (Hence the allusion in Ps. civ. 2.) Round it were built the rooms occupied by the chief members of the household; and when the house consisted of two or more stories, access was gained to the upper rooms by galleries projecting over the court and fenced by balustrades.

In the houses of the great there appears to have been a second court, beyond the chief quadrangle; and between the two, a large chamber supported by pillars, and open on one side at least to the court. (Comp. 1 Kings vii. 8; Esther v. 1.) This was the audience chamber on occasions of state. Here our Lord's trial seems to have taken place; and from hence He cast the look of reproach on St. Peter. (St. Luke xxii. 61.) It would appear from St. Mark xiv. 66, that the chamber was elevated by steps above the level of the court.

In the instance of the healing of the paralytic (St. Mark ii. 3—12; St. Luke v. 18) it has been supposed by some, that our Lord was teaching in the *αὐλή*; that the bearers conveyed the bed along the tops of the houses, until they came to that in which He was; that they then pulled aside the awning (*ἀπεστέγασαν τὴν στέγην*), tearing down (*ἐξορύξαντες*) either the ribs of the awning or the rails of the balustrade; and lowered the bed *εἰς τὸ μέσον*, i. e. into the court. Those who favour this view, explain the *διὰ τῶν κεράμων* of St. Luke as meaning "by the way of the tiling", citing in support of their rendering Acts ix. 25. But that passage will not bear them out, for St. Paul was lowered not *over*, but *through* a window in the wall. See 2 Cor. xi. 33.) Nor can it be shewn that *τὸ μέσον* ever is equivalent to

αὔλη. (Comp. St. Luke iv. 35; St. Mark xiv. 60, etc.) Lastly, the sense assigned to ἐξορῦξαντες is very unsatisfactory, for it assumes that the house occupied by our Lord had awnings, and galleries running round it; neither of which ideas is reconcileable with His poverty and humble estate.

VIII. — OF THE SYNAGOGUES AND JEWISH LITURGY.

It is not known at what period of Jewish history synagogues were first built. Philo-Judæus affirms that they were instituted by Moses; but the silence of Scripture as well as of all writers until the time of Antiochus, renders this very improbable. They were not, at all events, in general use until the period of the Maccabees: after which they multiplied with great rapidity.

They were built generally on the most elevated spot that could be found, but of their external appearance little is known. Internally they were thus arranged. At the east end and facing always towards Jerusalem, stood the ark, in which were deposited several copies of the Scriptures. Near it was the altar or table on which the Books of the Law were placed. The seats for the congregation faced the ark; those nearest to it being occupied by the wealthy and men of rank. (Comp. St. Matt. xxiii. 6, etc.) The women were only admitted to latticed galleries looking into the main building.

The chief officers of the Synagogue were (1) the ἀρχισυνάγωγοι, who were the managing council; the president, it would seem, being termed κατ' ἐξοχήν, ὁ ἀρχισυν. (St. Mark v. 22; St. Luke xiii. 14; Acts xiii. 15) (2) The ἄγγελος or chief minister (whence probably Rev. ii. iii). (3) The ἀναγνώστης or chazan, who was either a regular officer, or one specially appointed for the day. (St. Luke iv. 16.) And (4) the ὑπηρέτης, who had charge of the sacred books. (St. Luke iv. 20.)

The service commenced with public prayers offered by the ἄγγελος. These consisted of the collects said to have been composed by Ezra.¹ After this followed the shema, which consisted of three portions of Scripture (Numb. xv. 37—41; Deut. vi. 6—9; xi. 13—21), and which the Jews held themselves bound to repeat every day. To the shema succeeded the reading of the Law and the Prophets, which were divided into as many sections as there were Sabbaths in the year; so that the whole O. T. was read through once in every twelvemonth.² The service concluded with an exposition or sermon. Any person of gravity and learning might deliver this: and it would appear from Acts xiii. 15, that it was usual to ask strangers who possessed such

¹) These are given in full by Horne, v. iii. pp. 271—274

²) For these divisions, see Horne, v. iii. pp. 268, 269.

qualifications to do so. The lecturer sate down while expounding, in an elevated seat, and the audience sate below him: whence the phrase of sitting "at any one's feet", to denote being the pupil of any doctor. (Acts xxii. 3.)

IX. — OF THE TEMPLE.

The second Temple, built by Zorobabel and beautified by Herod, consisted of four, or rather three courts, one of which was divided into two, surrounded by cloisters and other buildings. Each court rose higher than that which enclosed it; and in the centre of the innermost court stood the Sanctuary, elevated to such a height as to be visible from every quarter.

(a) The outermost court, 220 cubits square, was called the court of the Gentiles, because persons of all nations were allowed to worship there, provided they worshipped the true God. (1 Kings viii. 41, 43; Acts viii. 27, etc.) Hence the Temple was "called of all nations the House of Prayer". (Isaiah lvi. 7.) The Jews, however, who never worshipped in this court, had almost ceased to regard it as hallowed ground, and permitted money changers and dealers in the cattle, etc., required for the sacrifices, to hold their market there. (St. Matt. xxi. 12; St. John ii. 14.) On the eastern side of this court lay the vast cloister called Solomon's porch (St. John x. 23), so named because it was the only relic of the Temple of Solomon. The S. E. corner of this portico overhung a precipice of immense height, and is thought to have been the scene of the third temptation. (St. Luke iv. 9; St. Matt. iv. 5.)

(b) A low wall, and a flight of many steps, divided the court of the Gentiles from that of the Israelites. The wall was surmounted with low pillars, on which were inscriptions, in various languages, forbidding aliens to pass further. This court was divided into two terraces: the lower, open to the women; the upper (to which there was access by another flight of steps, and a gate called the gate of Nicanor), reserved for the male Israelites. In the terrace of the women stood the treasury, an open porch, on the floor of which thirteen chests were placed to receive alms (St. Mark xii. 41; St. Luke xxi. 1). The court of the Israelites was the usual place in which our Lord taught when He visited the Temple. Here, too, the Pharisee stood and prayed, while the Publican stood "afar off", probably not being allowed to enter the court of the Israelites (St. Luke xviii. 13). The gate Nicanor, it may be here observed, is generally supposed to be the Beautiful Gate of Acts iii. 2. It was a magnificent structure of Corinthian brass, 75 feet in height, and of enormous value (Jos. B. J. V. 5, § 3).

(c) A wall, of a cubit height, divided the court of the Israelites from that of the priests, which none but they might enter.

Opposite the gate Nicanor stood the altar of burnt offerings; and in the centre of the court, elevated by twelve steps, the Sanctuary, or Temple more properly so called. This consisted of three parts: the Portico, the Holy Place, and the Holy of Holies.

(d) The Portico (between which and the altar of burnt offerings Zachariah, the son of Barachiah, was murdered (St. Luke xi. 51; St. Matt. xxiii. 35) was entered through a lofty portal, 70 cubits high and 25 broad, to which, however, there were no gates. It contained the various offerings made by crowned heads and others. These were rendered visible from the outside by the absence of the doors. (St. Luke xxi. 6.)

(e) Beyond the portico lay the Holy Place, 40 cubits long, 20 broad, and 60 high: at the entrance of which was hung a rich Babylonian veil of variegated colours. The Holy Place contained the table of shewbread; the seven-branched candlestick; and the altar of incense. Here Zachariah was burning incense (St. Luke i. 9, 11) when the angel appeared to him on the right hand of the altar: while the people were praying outside in the court of the Israelites.

(f) Still beyond the Holy Place was the Holy of Holies, a chamber of some 20 cubits square, fenced from the Holy Place by the double veil, which was rent at the moment of our Lord's yielding up the ghost. (St. Matt. xxvii. 51, etc.) In the first Temple the Holy of Holies contained the ark of the covenant, with the mercy seat, and Schechinah overshadowing it: but that in the second Temple was entirely empty; the ark, as is supposed, having been destroyed by the army of Nebuchadnezzar. Into the Holy of Holies, no one but the high priest was allowed to enter, and he only once a year, on the great Day of Atonement. (Heb. ix. 7.)

(g) The Jewish hours of worship were — the morning sacrifice, or third hour of the day, corresponding, in the rough, to our nine in the morning, at which hour our Lord's crucifixion began (St. Mark xv. 25): and the evening sacrifice, at the ninth hour, or three in the afternoon, at which He expired (*ib.* 34). It was also customary with the pious among the Jews to pray at the sixth hour or noon. (Comp. Acts ii. 15; iii. 1; x. 9.)

X. — OF DEMONIAIC POSSESSION.

Few questions in Scripture present greater difficulty than that of demoniac possession. It is far easier to say what demoniacs were *not*, than what they were. They were not simply *diseased* persons, as some — or *insane* persons, as others — have supposed. For (1) a distinction is expressly made between sick persons and demoniacs (St. Matt. x. 1; St. Luke xiii. 32), and between insane persons and demoniacs (St. Matt. iv. 24, etc.); — (2) our Lord speaks of the evil as spiritual, and admitting

only of a spiritual cure (St. Matt. xvii. 21); (3) the demoniacs knew what no ordinary affection of humanity, such as sickness or insanity, could reveal to them: as, for instance, that our Lord was the son of God (St. Matt. viii. 29; St. Mark i. 24); (4) our Lord spoke to, and received answers from, the devils personally. All this proves that demoniac possession was neither simple disease nor madness.

Again, demoniacs were not merely grievous sinners, abandoned even in this world to the devil: for (1) the possession began sometimes even in childhood, when the heart could not have become reprobate (St. Mark ix. 21); and (2) the worst sinners that we know of, did not exhibit any symptoms of it, as for example, Judas Iscariot, Herod, and Simon Magus.

Yet doubtless all these three, bodily sickness, mental distraction, and sin, had their share in the sufferings of the demoniacs. They would seem to be persons who had allowed Satan to enter in and gain the mastery over them, but who did not quietly acquiesce, as some sinners might have done, in his dominion. They felt his presence within them as a torment, from which they would fain be delivered; but had not the strength to resist and cast him out. This inward protracted struggle would inevitably develop some outward malady; and the diseased body and distracted mind thus mutually acting on each other, might produce the fearful sufferings of the demoniacs.

XI. — OF THE JEWISH FEASTS.

The Jews observed three great feasts in the year; at which all the males were required to present themselves before the Lord at Jerusalem. (Exod. xxiii. 17.)

(1) The first of the three was the Passover, sometimes called the feast of unleavened bread (St. Luke xxii. 1). It began on the 14th of Abib or Nisan, and lasted eight days — eight days, that is, including the day of preparation, on which the Paschal lamb was slain (St. John xix. 31; St. Luke xxii. 7), and the seven days¹ of unleavened bread. Victims were offered and other solemnities observed throughout the festival²: but the

The Pas

¹) The Jews usually removed all the leavened bread out of their houses on the day of preparation: whence in process of time that day came to be called the first day of unleavened bread. (St. Luke xxii. 7.) Josephus reckons sometimes 7 and sometimes 8 days of unleavened bread.

²) Comp. 2 Chron. xxxv. 7. These victims were called "chagigah" by the Jews. On the first of the seven days the wave offering of the first fruits of the barley harvest was offered (Lev. xxiii. 9, 14); on that, and on the last day also, there was a holy convocation or assembly. (Ib. 7, 8.)

first and last of the seven days were accounted more peculiarly sacred.

On the preparation, or first day of the feast — between the evenings (i. e. between 3 and 5 in the afternoon) the Paschal lamb was slain. It was then roasted whole, and eaten after sunset on the same day¹, together with bitter herbs, unleavened bread, a thick sauce called charosset (composed of dates, etc.), and wine mingled with water. These, together with the peace offerings slain on the previous day, constituted the Paschal supper.

The meal commenced with the mixing of a cup of wine; which was blessed by the master of the house, and passed round to all present. The lamb and bitter herbs were then eaten, and their meaning explained; after which, a second cup was circulated and Psalms cxiii. xiv. were sung. The master of the house next proceeded to bless the bread, which consisted of two thin round cakes, marked with deep converging lines, like the spokes of a wheel; and then to break and distribute it to the guests; who dipped it into the charosset before partaking of it². A third cup, the most solemn of all, called the cup of blessing, was then filled, and thanks returned to God. The repast concluded with a fourth cup, over which Psalms cxv. cxviii. were recited or sung. A comparison of these details with those given by the Evangelists of the last supper of the Lord, will shew how impossible it is to believe (as some have thought, see St. Luke xxii. 15) that the two meals had no connection with each other³.

(2) The second was that of Pentecost, so called because it was celebrated on the 50th day after the commencement of the feast of unleavened bread; for which reason it was also styled the Feast of Weeks (Deut. xvi. 10). It commemorated the delivery of the Law from Mt. Sinai, and the gathering in of the wheat harvest. Two cakes of leavened bread were offered at it, and a special form of thanksgiving recited. (See Lev. xxiii. 17.)

(3) The third was that of Tabernacles, instituted in memory of the Jew's dwelling in tents during their sojourn in the wilderness. It was celebrated on the 15th of Tisri⁴, and lasted seven, or as some think, eight days. The special observances connected with it were: (α) The Jews during the whole feast dwelt in huts constructed of boughs, on the flat roofs of their houses. (β) They carried in their hands branches of palms, and other trees; with which they marched in procession round the

¹) The same day, that is, according to our reckoning; but according to that of the Jews, (on the morrow of that day. (Comp. Append. IV.)

²) See St. John xiii. 26.

³) For a more detailed account of the Paschal Supper, see Horne, vol. iii. p. 322; Beausobre, p. 166; Jennings, p. 407.

⁴) See Append. XIII.

altar (that of burnt offerings in the court of the Israelites¹⁾ chanting the word Hosanna, i. e., "save, we beseech Thee". On the 7th day, "the great day of the feast" (St. John vii. 37), they encompassed the altar seven times, and this was styled the great Hosanna. (γ) On all the seven days, water was brought from the fount of Siloam in a golden urn, and poured on the altar, as an intercession for the gift of rain at the approaching seed time. (δ) Dancing and illuminations took place every night, particularly in the court of the women, where two magnificent golden lamps were placed.

(4) Besides the three grand feasts, there were the feasts of (*a*) Trumpets, on the 1st and 2nd of Tisri, to celebrate the commencement of the civil year². (*b*) Of Purim, on the 14th or 15th of Adar³, in memory of the deliverance of the Jews from the designs of Haman. (Esther iii. — ix.) And (*c*) of the Dedication, on the 25th of Cisleu⁴, instituted by Judas Maccabæus when he purified the Temple after its pollution by Antiochus Epiphanes. (1 Macc. iv. 52, etc.) It lasted eight days, and was marked by festivities of all kinds, and particularly by illuminations, whence Josephus (Ant. xii. 7, § 7) calls it the Feast of Lights.

(5) Here should be noticed also the Great Day of Atonement, on the 10th of Tisri, observed by the Jews as a most strict and solemn fast. Many victims were offered at it, among which the two scapegoats, one slain, and the other driven into the wilderness, deserve especial notice. On this day only in the whole year also, the highpriest entered into the Holy of Holies, to make satisfaction for the sins of the people⁵.

XII. — OF JERUSALEM AND ITS ENVIRONS.

Jerusalem, in the time of our Lord, extended over the three hills of Zion, Acra, and Moriah⁶; and exceeded four miles in circumference. Some idea of its size may also be gathered from the fact, that it was capable in Nero's time of containing nearly 3,000,000 persons at the time of the Passover⁷. The modern Jerusalem is in circuit less than three miles, and its population short of 15,000.

¹⁾ This altar was surrounded by a low wall, which none but the priests might pass; and the space thus enclosed, was called the court of the priests.

²⁾ For the sacrifices offered at this feast, see Numb. xxix. 1, 6.

³⁾ See Append. XIII. ⁴⁾ Ibid.

⁵⁾ For a full account of this fast, see Beausobre, p. 173, ff.

⁶⁾ A fourth hill, called Bezetha, to the north, was subsequently built over.

⁷⁾ Joseph. B. J. vi. 9, § 3. But this must unquestionably be regarded as an exaggeration.

The city is surrounded on three sides by deep ravines, beyond which stretches a range of hills, having the shape of an amphitheatre¹. On the east, lies the valley of Jehoshaphat or Kedron, traversed by the brook of the same name, and dividing Jerusalem from the chain of Olives, which extends along the whole of its eastern, and part of its southern face. On the north of the chain, is situated the garden of Gethsemane, the scene of our Lord's agony and betrayal. Near this rises the hill strictly called the Mount of Olives; on which He sate with the four Apostles, on the eve of His arrest. (St. Mark xiii. 3.) More to the south is another eminence, from which tradition affirms the Ascension to have taken place — and still further in the same direction, a third hill, called the Mount of Corruption; so named from the idolatrous temples built there by Solomon.

(2) On the south of the city stretches the narrow ravine of Gehenna² or Hinnom (called also Tophet); infamous for the human sacrifices to Moloch which took place there in early Jewish history. Westward extends the valley of Rephaim, the scene of repeated struggles with the Philistines, in the times of the judges and kings. In the northwest corner stands the little hill of Calvary, on which the Crucifixion took place. To the north and north-west the ground is much more level; whence this quarter was chosen by Titus as the fittest point for pressing the siege. (Jos. B. J. vi. 4, § 5.)

The city was surrounded by a single wall where the ravines formed a natural defence; and by a triple wall in those more open to assault. The names, numbers, and positions of the various gates by which it was entered, are a matter of much controversy. In Nehemiah's time they seem to have been nine in number — three on the east, the Water gate, the Horse gate, and the Prison gate³ — three on the south, the Sheep gate, the Fish gate, and the Old gate — and three on the west, the Fountain gate, the Dourg gate, and the Valley gate. But the site of several of these cannot with any certainty be identified; and the variety of names given to them, together with the fact that new gates were subsequently made, renders the whole subject very perplexing⁴.

The city, as has been already stated, was built over three hills. On Mount Zion, which lay to the south, stood the upper city, called the City of David, because founded by that monarch. It was divided by a ravine, called Tyropæum or the

¹) Comp. Ps. cxiv. 2.

²) Referred to by our Lord, St. Matt. v. 22.

³) Some consider the gate Miphkad (Neh. iii. 31) a distinct gate from the Prison gate (xii. 39); but Miphkad, according to the best authorities, means a prison. (See Patrick ad loc.)

⁴) The reader is recommended to study Williams's "Holy City", or De Saulcy's "Bible Lands", vol. ii., on this subject.

Valley of the Cheesemongers¹, from Mount Acra, on which was built the lower city, containing the greater part of the inhabitants. To the north-west of Acra rose Mount Moriah, which was entirely occupied by the Temple buildings. The valley which originally lay between it and Mount Acra had been filled up by the Asmonean princes; so that the two hills presented one level.

On the south-east corner of the temple wall stood the Sheep gate, and close to it the two pools, called the Sheep pool and Bethesda, the latter the scene of our Lord's miracle (St. John v. 1.): and to the south-east of the Tyropæum, the fountain of Siloam; in which the man born blind was commanded to wash. (St. John ix. 7.) It is likely that the whole district adjoining the fountain was also called Siloam; whence (St. Luke xiii. 4) the tower that fell on the eighteen, is described as being "in Siloam".

XIII. — OF THE JEWISH DIVISION OF THE YEAR.

The civil year of the Jews was reckoned from the 1st of Tisri (corresponding with the 15th of our September); because an ancient tradition declared that the creation of the world commenced on that day: and their ecclesiastical year from the 1st of Nisan (corresponding with our 15th or 16th of March) the day on which their ancestors departed from Egypt.

The Names of their Months were:

1. Tisri	answering to	September and October.
2. Marchesvan		October and November.
3. Cisleu		November and December.
4. Thebet		December and January.
5. Sebat		January and February.
6. Adar		February and March.
7. Nisan		March and April.
8. Zif		April and May.
8. Sivan		May and June.
10. Thammuz		June and July.
11. Ab		July and August.
12. Elul		August and September.

As the Jews employed the lunar reckoning, their twelve months were equivalent to no more than 354 days and some odd hours². Hence it became necessary to intercalate a month at certain intervals; for otherwise the great festivals, which were fixed for stated days in stated months, would not have coincided with the times of the several harvests which they were also designed to commemorate. This was done, it is believed, twice in every five years — at the end of the second and of the third year alternately. The intercalated month was inserted at the

¹) Joseph. B. J. v. 4, § 1.

²) Each month was equal to one lunation; and the mean length of a lunation is 29 days, 12 hours, 48 minutes.

close of the ecclesiastical year, after the month Adar; whence it was styled Ve-adar.

XIV. — OF TRADITION.

Tradition among the Jews was partly didactic, and partly expository. The former consisted of precepts, claiming directly divine authority; the latter, of the glosses and explanations of celebrated doctors. It was pretended that the whole of the law delivered to Moses, was not committed to writing; but that a part of it was handed down orally through successive generations. This state of things continued for nearly seventeen centuries, until the traditions were at last collected by the Rabbi Judah (A. D. 180), into the volume called the Mishna, which together with the Gemaras, or Commentaries of the Jewish doctors, make up the works entitled the Talmuds. Of these there are two, the Jerusalem and the Babylonian; the former published circ. A. D. 300, the other, two centuries or so later. Besides the Talmuds, there were several books in repute among the Jews called Targums, or commentaries on the Books of the old Testament. The date of these is uncertain, but Onkelos and Jonathan, the writers of the two most ancient of them, are generally thought to have been contemporary with our Lord. It has been denied that any of the Talmudical traditions are more ancient than the time of Ezra. But however that may be, it is certain that the great value entertained for tradition, did not commence till two or three centuries before our Lord's time: after which it increased with every succeeding generation, until it superseded the inspired writings in popular estimation.

XV. — OF THE BRETHREN OF THE LORD.

We meet frequently in the Gospel history with certain persons styled *οἱ ἀδελφοὶ αὐτοῦ*, or *οἱ ἀδ. τοῦ Κυρίου*; and in one place four names are specified as belonging to all or some of them¹;

¹) It is commonly assumed that there were but four brothers; and that wherever the *ἀδελφοί* are mentioned, all four were present. But there is no kind of proof from Scripture of either of these assumptions. Four only, it is true, are quoted by name (St. Matt. xiii. 55), but that does not shew that there were no more than four: especially when the hasty and declamatory nature of the passage in question is considered. Nor is it likely that on every occasion all four would be in one company, or all agree precisely in the same sentiments. This is worth noticing because the argument derived from St. John vii. 5, in proof that these four were the Lord's own brothers, is invalid without both the above assumptions.

viz, James, Joses, Simon and Judas. What degree of relationship this expression implies, has always been a matter of doubt. The current opinions on the subject are, —

1. *That they were the younger children of Joseph, and Mary the Mother of the Lord.* This notion, though generally repudiated in early times, has found many advocates among modern writers. In support of it is alleged (a) *presumptive* evidence, sc. that “as Joseph was commanded to take Mary as his wife, and it is not said that the usual obligations of marriage were to be dispensed with, the presumption is that he fulfilled them”. “To suppose that they would be commanded to complete their union, and yet not be intended to live together in the relation of husband and wife, would be to suppose an effect without a cause”¹. But to this it is fully answered, that the union of Joseph and Mary was *not* an ordinary marriage; but one designed for a special purpose, viz., that of shrouding the mystery of the miraculous conception. Had it been otherwise, Joseph would not have been commanded to take her as his wife, until *after* the birth of the Child. The ordinary obligations of marriage therefore were, for a time at least, annulled; and the onus of proof is rather with those who hold that they were afterwards reenacted. It is indeed true, as these writers say, that the lustre of the Virgin’s character in no way depends on the determination of this question. Such honour and dignity as can attach to man consist neither in the state of virginity nor in that of marriage: but in accepting cheerfully and obeying faithfully, the duties of whatsoever position Divine wisdom assigns him. And as, on the one hand, we cannot doubt that God’s pleasure as regarded her future course of life, was fully revealed to Mary: so on the other, the highest honour we can render her consists in believing that she obeyed it meekly, whatsoever it was. But as the vessels once consecrated to the service of the sanctuary were never permitted to be turned to everyday uses; so it is most reasonable to believe that that womb which had been once set apart for a purpose so holy and glorious, would never be employed afterwards for the ordinary uses of life, however blameless in themselves: and most aptly does Pearson apply to her that prophecy of Ezekiel, “This gate shall be shut, it shall not be opened: because the Lord the God of Israel hath entered by it, therefore it shall be shut”². (b) Secondly, they allege the evidence of *Scripture*. This consists of (1) the use of the term ἀδελφοί applied without qualification to James and Joses: as ἡ μήτηρ is to Mary. But ἀδελφός is repeatedly used without qualification to denote uncle, nephew, cousin, or any blood relation (see Gen. xiii. 8; xxix. 12; Lev. xxv. 48, 49, etc.); and there is no special reason for supposing it to signify any nearer relationship in the present instance. (2) The application of the expression

¹) Greswell, Diss. xvii. vol. ii.

²) Ezekiel xlv. 2.

πρωτότοκος¹ to our Lord — “a first born” son, implying others born afterwards. But πρωτότοκος, in both passages, undoubtedly refers to the Levitical law; and means simply “that which opens the womb”, without reference to the fact of there being or not being any subsequent fruit of the same womb. (See Exod. xiii. 2.) (3) The language of St. Matth. i. 25, “οὐκ ἐγίνωσκεν αὐτήν, ἕως οὗ ἔτεκε τὸν υἱόν,” which (say they) argues that after the birth of her son, Joseph *did* live with her as his wife. But this phrase, “ἕως οὗ”, says Chrysostom — himself a Greek writer — is used “οὐχ, ἵνα ὑποπτεύσῃς ὅτι μετὰ ταῦτα αὐτὴν ἐγνώ, ἀλλ’ ἵνα μάθῃς ὅτι πρὸ τῶν ἀδίνων πάντως ἀνέπαφος ἦν ἡ παρθένος”. So frequently elsewhere in Scripture, as Gen. viii. 7, “οὐκ ὑπέστρεψεν ὁ κόραξ, ἕως οὗ ἐξηράνθη ἡ γῆ”; but it did not return when it *was* dried: 2 Sam. vi. 23. “Τῇ Μελχόλ οὐκ ἐγένετο παιδίον ἕως τῆς ἡμέρας τοῦ ἀποθανεῖν”; i. e., simply she died childless: Psalm cx. 1. “Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.” But the session of the Son will not then terminate, but is for ever (Heb. x. 12). (4) The fact that the ἀδελφοί τ. Κ. are always (except in one instance) mentioned in connexion with Mary the mother of the Lord, which looks as though they all made but one family. There would be weight in this argument were it not for the likelihood, which at once suggests itself, that the Virgin sought a home with her sister’s family, when, by Joseph’s death, and her Son’s departure on His mission, she was left alone in the world. This would fully account for their names being coupled with hers, and for their going out (i. e., either all or some of them) in her company to seek Jesus. (5) On the other hand, the circumstance of our Lord’s entrusting His mother to the care of St. John at the Crucifixion, is a strong reason for believing that she could have had no children of her own. For how can we suppose that He who “came to fulfil the Law”, would disregard one of its primal and most solemn enactments, which gave the care of a widowed mother to her son? It is indeed alleged that the ἀδελφοί τ. Κ. were unbelievers, and as such unworthy to have the charge of her. This is chiefly founded on St. John vii. 5. But that passage will not warrant so grave an inference (see note there); and even if it could be proved that they were unbelievers at the time of the Crucifixion, at least they became believers a few days afterwards (Acts i. 14): a fact which it is needless to say our Lord foreknew. (c) In the third place is alleged the evidence of antiquity. This consists of certain traditions quoted by Helvidius, in the fourth century, as having been always current among Christians. But those who are mentioned as holding these traditions are almost exclusively heretics³; and we might almost as well credit the idle and half

¹) St. Matt. i. 25; St. Luke ii. 7.

²) Greswell has collected the names of those who held this view (vol. ii. p. 111). Hilary styles them “pravissimi homines”.

blasphemous fables respecting the miracles worked by our Lord in His childhood, which were believed by certain sects in early church history, as attach any weight to the traditions of the Eunomians or Paulicians. No writer of credit can be produced as affirming the opinion¹. Basil, who is generally cited by those who favour it, says no more than that Matt. i. 17, affords an "*ὑπονοία*" that, after the birth of Christ, Joseph and Mary lived as husband and wife. On the other side, Epiphanius², Clement Alex., Origen, Chrysostom, Jerome, Athanasius, and Augustin, positively assert that Mary never again became a mother; and Papias and others indirectly affirm the same, when they assign another parentage to the *ἀδελφοὶ τ. Κυρ.*

II. That *they were the sons of Cleophas, or Alphæus, and Mary the sister of the Virgin*. This is affirmed by Papias³, Hegesippus⁴, Jerome⁵, Theodoret⁶, and others; and has been very generally accredited. In support of it may also be quoted Gal. i. 19, where "James the Lord's brother" is spoken of as being one of the Apostles. For no one, not of the number of the twelve, is ever called an Apostle in the N. T. except St. Paul and Barnabas, who were raised to the Apostolate by the especial decree of the Holy Ghost⁷. But if "James the Lord's brother" was one of the twelve, he must needs be identical with James the son of Alphæus, for no one can suppose that the son of Zebedee would be so designated. (See Acts xii. 1.) Thus the identity of "the sons of Alphæus" with the brethren of the Lord would be established. Again, a comparison of St. Matt. xxvii. 56. with St. John xix. 25, gives the idea that "Mary the wife of Cleophas" was also "the mother of James and Joses, etc." St. John names three women as standing near the cross, "Mary the mother of Jesus, Mary Magdalene, Mary the wife of Cleophas": St. Matt. also mentions three, "Mary Magdalene, Mary the mother of James and Joses, and Salome"⁸. We may pass over Mary Magdalene, mentioned by both, and Salome, who cannot possibly be identical with any of those named by

¹) Helvidius names Tertullian as one of his authorities: but no such passage is to be found in Tertullian's works.

²) For the opinions of the early Fathers on this subject, see Pearson on the Creed (ed. Burt), vol. i. pi. 141.

³) Rell. Sacræ, i. p. 16.

⁴) Ibid., p. 214.

⁵) Hieron. in Helvid., but Jerome in another place appears to be of a different opinion.

⁶) Theod. in Ep. ad Gal. i. 19.

⁷) Comp. Acts v. 13; also xiii. 2.

⁸) St. John mentions the women who were near the cross before our Lord expired: St. Matt. those present after that event. Probably the Virgin did not remain to the last. (See St. John xix. 27.)

St. John. There remains "Mary the mother of James and Joses", who, it is fair to conclude, is either the same as "the mother of Jesus", or as "the wife of Cleophas". But the wife of Alphæus or Cleophas was indisputably the mother of a distinguished disciple called James. (St. Matt. x. 3.) To suppose then that the mother of our Lord would be called "the mother of James" in order to distinguish her from another woman also "the mother of James" — when her own usual designation of "the mother of Jesus" would prevent all possibility of confusion — is surely most unreasonable. It is indeed said that although "the mother of James" would be an ambiguous title, "the mother of James and Joses" is not. But this is overthrown by St. Mark xvi. 1, St. Luke xxiv. 10, where the same woman is styled simply "the mother of James". It remains then that Mary the mother of James and Joses, etc. (i. e. of the ἀδελφοί τ. Κ.) is the same as the wife of Cleophas.

III. There is a third opinion, that *they were the sons of Joseph by a former marriage*. This is the notion of Origen, Epiphanius, Hilary, Chrysostom, and Cyril¹. These are venerable names; but it should be noted that neither is the testimony so ancient as in the other instance, or is it supported by the evidence of Scripture as that was. Origen himself, indeed, traces it no higher than the apocryphal Gospels of SS. Peter² or James; in which statement he is confirmed by Jerome³. Epiphanius has a statement that the ἀδελφοί τ. Κ. were the sons of Joseph by Mary the widow of Cleophas his brother, whom he married in accordance with the Levitical law, after the death of Cleophas, in order to raise up seed to his brother: and Hegesippus lends some colour to it by his statement that Cleophas was the brother of Joseph⁴. In this case "ἡ ἀδελφὴ τῆς μητρός" (St. John xix. 25) must mean "*the kinswoman of His mother*". This explanation would go far to remove all difficulties. The only question is, how far the authority of Epiphanius — on author in whose writings many inaccuracies are to be found — can be regarded as admissible, on a point of so much obscurity.

The conclusion is, that it cannot be ascertained from Scripture whose children the ἀδελφοί τ. Κ. were; and therefore no one is justly open to censure for holding any of the above opinions: but the second of them is at once the most consonant to Scripture, and the best supported by historical evidence.

¹) See notes to Pearson on the Creed, art. III, vol. II, ed. Burt, p. 141.

²) τοὺς ἀδελφούς Ἰησοῦ φασὶ τινες εἶναι, ἐκ παραδόσεως ὁρμώμενοι τοῦ ἐπιγεγραμμένου κατὰ Πέτρον εὐαγγελίου, ἡ τῆς βίβλου Ἰακώβου, υἱούς Ἰωσήφ ἐκ προτέρας γυναικός.

³) "Sequentes deliramenta Apocryphorum" are Jerome's words.

⁴) Τὸν γὰρ Κλωπᾶν ἀδελφὸν τοῦ Ἰωσήφ ὑπάρχειν Ἡγῆσιππος ἱστορεῖ. Euseb. Hist. III. 11.

XVI. — OF THE USE OF *ἵνα* WITH THE SUBJUNCTIVE.

The use of *ἵνα* with the subjunctive in the N. T. is at once so peculiar, and so closely connected with grave doctrinal questions, that it fully requires a separate consideration.

(1) It commonly denotes the final cause, — its ordinary sense in classical Greek, as St. John xii. 20, “οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ’ ἵνα σώσω τὸν κόσμον,” etc. This usage needs no remark.

(2) It is used in sentences when a latent purpose is intimated, though not directly stated. This is the case with all verbs of commanding, entreating, advising¹, wishing, and the like, as e. g. (St. Luke viii. 32) “παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ,” etc.; (St. Matt. iv. 3) “εἰπὲ, ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται”; (St. Mark x. 35) “θέλωμεν ἵνα ὁ ἐὰν ἀλτήσωμεν, ποιήσῃς”, etc., etc. In all these cases classical usage would require the infinitive, which indeed is found as often as not after the above verbs. (See St. Mark v. 17; St. Luke xii. 13; St. Mark x. 36.)

(3) It is sometimes employed to express a result which is confessedly inevitable, and which may therefore, by a figure of speech, be regarded as intentional on the part of the agent. Thus we have (St. John ix. 1) “τίς ἤμαρτεν; οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ”. Here no one could suppose that the sin was committed *for the purpose* of causing the birth blindness; but such judgments were, in the view of the disciples, so inevitably the consequence of sin, that they who committed it might be said to have *meant* to bring about such a result. To this head may be referred the constantly recurring phrase, “ἵνα πληρώθῃ ἡ γραφή”. The events referred to did not take place *for the purpose* of fulfilling the prophecy; but the occurrence and the fulfilment are so indissolubly connected, that insensibly they come to be spoken of as cause and effect.

(4) Following out the same line of thought, we find *ἵνα* used to denote an effect, a condition, or a fact, equivalent to ὥστε, εἰ, or ὅτι, the notion of a purpose altogether disappearing. Thus we have (St. Luke ix. 45) “ἦν παρακεκαλυμμένον ἀπ’ αὐτῶν, ἵνα μὴ αἰσθωνται αὐτό”; (St. John i. 27) “οὐκ εἰμὶ ἄξιος, ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος”; (Rev. ix. 20) “οὕτε μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια”. In these instances *ἵνα* is equiv. to ὥστε with the infinitive. Again we find (St. Matt. xviii. 6) “συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος οὐκὸς ἐπὶ τὸν τράχηλον αὐτοῦ” equiv. to “εἰ κρεμασθῇσεται”; (1. Cor. iv. 3) “ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ’ ὑμῶν ἀνακριθῶ”; (St. Matt. x. 2) “ἄρκετον τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος”;

¹ This usage is, as Mr. Green remarks, probably a Latinism. The Latins would say indifferently “jubeo te discedere” or “impero tibi ut discedas” — “reipublicæ dignitas hæc relinquere hortatur”, or “hortatur. ut hæc relinquam”.

i. e. "it is a small matter *if* I be judged"; "it is enough for the disciple *if* he become", etc. Or once more (St. Mark ix. 12), "γέγραπται ἐπὶ τὸν νῖδον τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ"; (St. John iv. 34) "ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα," etc.; (St. John xviii. 39) "ἔστι συνήθεια ὑμῶν, ἵνα ἕνα ὑμῶν ἀπολύσω"; in all which cases ἵνα is tantamount to ὅτι in its narrative sense.

(5) From the confused employment of the particles arises another usage of ἵνα, occasionally though rarely found, and which is a still greater perversion of its proper meaning, viz. where it is equivalent to ὅτι in the modified causal sense which that particle sometimes bears, and which is rendered into English by the forms "in that", "in respect that", "in so far as". Thus we read St. John xv. 8, "ἐν τούτῳ ἔδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε"; sc. "in that ye bear much fruit"; (St. John viii. 56) "Ἀβραάμ ἠγαλλιάσατο ἵνα ἴδῃ," etc.: Abraham rejoiced for that, or because, he would see: etc.; (St. Mark iv. 11, 12) "ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται ἵνα βλέποντες βλέπωσι καὶ μὴ ἴδωσι": all things are delivered to them (at the present) in parables, in respect that, or because that "seeing they would see and not understand". Parabolic teaching was better adapted to their present state of spiritual blindness (in illustration of which comp. St. Matt. xxi. 41—46). That this is the true sense of the words is further shown by the parallel passage in St. Matthew, who writes "ὅτι βλέποντες οὐ βλέπουσι", etc.

XVII. — A LIST OF THE FATHERS AND OTHER ANCIENT WRITERS CITED IN THIS WORK.

FIRST CENTURY.

Writings.

BARNABAS, probably not the Apostle, but another Jewish convert	An epistle.
CLEMENT, bishop of Rome (mentioned Phil. iv. 3)	Epistle to the Corinthians.
IGNATIUS, bishop of Antioch; martyred under Trajan, A. D. 107	Seven epistles to various Churches.
POLYCARP, bishop of Smyrna; martyred under Antoninus, A. D. 167	Epist. to the Philippians, etc.

SECOND CENTURY.

PAPIAS, bishop of Hierapolis; said to have been a pupil of St. John, but?	Five books, of which only a few fragments are extant.
HERACLEON, a Gnostic heretic, pupil of Valentinus	Commentaries on the N. T.
JUSTIN MARTYR, a native of Neapolis in Samaria; date of martyrdom probably A. D. 165	Two Apolog. for Christianity, Dialogue with Trypho, etc. See Cave iii. p. 256.
TATIAN, pupil of Justin; lapsed into Gnosticism; date of his death unknown	Harmonia Evangel., etc., of which a few frag- ments survive.
HEGESIPPUS, a Jewish convert; died circa A. D. 180	History of Apost. preach- ing, 5 books.
THEOPHILUS, bishop of Antioch; died circa A. D. 182	Three books, De fide Christ. ad Autolycum.
APOLLONIUS, a Roman Senator. m. A. D. 187	Apology for Christianity.
ATHENAGORAS, a converted Greek phil- osopher; history uncertain	ditto.
IRENÆUS, born at Smyrna? bishop of Lyons; martyred circa A. D. 202.	Five books against here- sies, and many others not extant. See Cave iii p. 272.
MELITO, bishop of Sardis; the time and manner of his death uncer- tain	Numerous dogmatic trea- tises, of wh. a fragment remains. See Cave iii. 286.
POLYCRATES, b. A. D. 112; bishop of Ephesus; died probably early in 3rd century	Synod. Epistle to Victor of Rome.

- PANTÆNUS, head of the Catech. School at Alexandria; died probably circa A. D. 212 { Commentaries on Scripture of which two fragments remain.
- CLEMENT, pupil of Pantænus, whom he succeeded; the time and manner of his death unknown { Stromata viii books, and several other works. See Cave iii. p. 304.
- Tertullian**), presbyter of Carthage; lapsed into Montanism; time and mode of death unknown . . . { Nearly forty treatises, of which many are extant. See Cave iii. 320.

THIRD CENTURY.

- ORIGEN, born at Alexandria, A. D. 186; pupil of Clem. Alex.; died A. D. 254 { The Hexapla and a vast number of comment. and epistles Cave iii. 360.
- APOSTOLICAL CANONS { are frequently assigned to the latter part of this century, but many place them much later.
- Ditto CONSTITUTIONS {

FOURTH CENTURY.

- EUSEBIUS, born circa A. D. 266; bishop of Cæsarea; tainted with Arianism; died A. D. 340 { Eccl. Hist., Life of Constant. Præp. and Dem. Evang., Chron., etc. Cave iv. 143.
- ATHANASIUS, born at Alexandria, of which he became bishop; died A. D. 371 { A great number of epistles, homilies, etc. Cave iv. 363.
- CYRIL, bp. of Jerusale.; b. A. D. 315; d. 386. Catechet., discourses, etc.
- Hilary*, born at Poitiers, of which he was bishop; died 368 . . . { De Finib. lib. xii; comment. and epistles. Cave iv. 387.
- EPIPHANIUS, bishop of Salamis in Cyprus; died A. D. 403 { Agst. heresies, homilies. &c.
- Ambrose*, bishop of Milan d. 397 { Commentaries &c.
- BASIL, born A. D. 329, bishop of Cæsarea in Cappadocia; died A. D. 379 { Many homilies and treatises. Cave iv. 463.
- GREGORY, bishop of Nazianzus; born circa A. D. 325; died 389 { Orations, etc. Cave v. 90.
- THEODORE, bishop of Mopsuestia in Cilicia; died A. D. 429 { Comment. on Scripture, etc.
- Jerome*, born in Dalmatia circa A. D. 340; died 420 { The Vulgate Vers. of Scripture, commentaries, epistles, etc. Lardn. iv. p. 419 ff.
- Augustine*, born at Tagasta, A. D. 354; bp. of Hippo in Africa; d. 430. { Too copious to be enumerated Lardn. iv. p. 492 ff.
- CHRYSOSTOM, bishop of Constantinople; born A. D. 354; died 407 { Ditto. See Cave v. 360—369.

*) The names in italics are those of the Latin Fathers.

FIFTH CENTURY.

- VICTOR, a presbyter of Antioch; circa
401 Comm. on St Mark's Gosp.
Paulinus, bishop of Nola; died A. D. 431. Epistles and poems.
SOCRATES, a lawyer of Constantinople;
born 379; died 440 Ecclesiast. History.
THEODORET, bshp. of Cyprus; b. 386;
d. 457 Eccles. Hist. and Comm.

SIXTH CENTURY.

- VICTOR, bishop of Capua, circa A. D. 545. Harmony of the Gospels
DOROTHEUS. The work that passes under this name is supposed
to have been written in the sixth century.
ISIDORE, bishop of Seville d. 636 . . Chronicles etc.

LATER WRITERS.

- PHOTIUS, 9th century, patriarch of Con- Digest of ancient au-
stantinople thors.
THEOPHYLACT, 12th ditto, archbishop
of Acridia Comment. on Scripture.
William of Tyre, ditto Sacr. Bell. Historia.
NICEPHORUS, 14th ditto, a monk of Con-
stantinople Eccles. history, etc.
ABDIAS BABYLONIUS, }
ALEXANDER MONACHUS, } whose dates are wholly uncertain
PSEUDO-PROCHORUS, } and whose credit is very doubtful.

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**PROPERTY OF
THE CHURCH ON THE WAY**

